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THE HISTORY

OF

THE HOLY GRAIL.

[*The English MS at Corpus having lost its beginning, one is supplied from the version of the French original in MS Bibl. Reg. xiv E 3, in the British Museum.*]

PROLOGUE.

The Salutation, and the Three Reasons why the Writer has not told his name at the beginning of the book.

¶ CHIL ki la hauteche & la signourie de si haute
 estoire *comme* est chele du graal met en scrit par le
commandement du grant maistre, Mande tout premiere-
 ment salus a tous cheus & a toutes cheles ki ont lor
 creanche en la sainte glorieuse trinite, Ch'est el pere, &
 el fil, & el saint esperit. El pere, *par* qui toutes choses
 sont establies & crie, et rechoient *commencement* de
 vie. El fil, *par* qui tout chil & toutes cheles qui en
 lui ont creanche, sont deliure des *perdurables* dolors, &
 ramene a le haute ioie ki dura sains fin. El saint

[* leaf 3]
 The writer of this
 high History
 greets all believers
 in the Trinity,
 Father,
 Son, and
 Holy Ghost.

¹ As a specimen of the language of Addit. MS 10,292, Plut. CLXXXV. G, and its variations from the MS Bibl. Reg. XIV. E III. Plut. IX. H, printed in the text, the Prologue of MS 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS. [MS Add. 10,292 is generally called B in the notes.]

† Chil ki se tient & iuge au plus petit & au plus peecor du monde, Mande salus au *commencement* de ceste estoire A tos cheaux ki lor euers ont & lor creanche en la sainte trinite. Che est el peire, ce est el fil, ce est el saint esperit. El pere par qui toutes choses sont establies & rechoient *commencement* de vie. El fil par qui toutes choses sont deliurees des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui

[† leaf 1]

He will not tell his
name at first,—

though it will
appear in his
after words,—

[* leaf 3, col. 2]
because,
1. The envious
might say he
bragged,

2. His acquaint-
ance might value
the history less.

3. If scribes
copied it badly,
the author would
be blamed.

esperit, par qui toutes les boines choses sont mondees & saintefices. Li nons de chelui qui cheste estoire met en escript n'est pas nomes ne esclairies en chesc *commen*chement. Mais par les paroles qui chi apries seront dites, porra on grant masse aperchevoir & cunnoistre le non de lui, & sa uie, & son anchiestre. Mais en chesc *commen*chement ne le vent il descourir. Et si i a trois raisons par quoi : *premierement, pour* chou ke se 'il le nomast, & il desist ke diex eust *par* lui descouvert si haute estoire *com* est cele du graal, qui est estoire de toutes les estoires, li felon & li enuieus ne li atournaissent a nantanche. L'autre raisons est pour chou, ke ceus peust oir son non qui le couneust, si emprisait mains l'estoire pour chou *que par* si poure *persone* eust este mise en escript. Car il se tient pour la plus poure *persone* & pour la plus despite ki onques fust formee. La tierce raisons est *pour* chou, ke s'il eust en l'estoire aucune chose desauenant, ou par effachement, ou par le vice des escrivens qui apres le translataissent d'un lieu en autre, tous li blasmes en fust sor son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vns

toutes choses sont hors mises des mains au maligne *esperit*, & remplies de ioie par l'enluminement de lui que est vrais enlumineres & vrais *confors*. Li nons de celui qui ceste estoire escript n'est pas nomes ne esclairies el *commen*chement. Mais par les paroles qui chi apres seront dites porres grant masse aperchevoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais al *commen*chement ne se vent pas descourir : & se i a .iij. raisons por quoi. La premiere si est por ce que se il se nomast & deist que diex eust descouvert *par* lui si haute estoire *comme* est cele du saint graal qui est la plus haute estoire qui soit, Li felon & li enuieus le torner-oient en vielte. L'autre raison si est por ce que tels peroit oir son non qui le *connistroit*, si enpriseroit mains l'estoire por ce que si poure *persone* eust mis en escript ceste estoire. L'autre [= la tierce] raison si est por ce *que* s'il eust mis son non en l'estoire & on i trouast auenne cose mesauenant on *par* visse de malvais escrivain qui apres le translatast d'un liure en autre, tous li blasmes en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient que bien. Et plus est vns homs

homs blasmes de faire vn seul mal, ke il n'est loes de
 faire cent bens. Pour ches .iiij. choses, ne ueut ke ses
 nons soit de tout en tout descouuers. Car ia soit che
 ke il le voelle *moult* courir et cheler, si sera il plus
 apercheus qu'il ne uauroit. Mais il descouuerra & dira
 tout en apert *comment* la haute estoire del saint graal li
 fu *commandee* & baillie, & en quel *termine*, & qui li
 bailla.

But though he
 conceals his name

he'll tell plainly
 how this high
 History of the
 Holy Grail was
 delivered to him.

blasmes d'un seul mal, qu'il ne seroit loes de .C. biens. Et
 por che ne veut il pas *que* ses nons soit del tot descouers. Car
 ia soit ee qu'il s'en volsist courir, si sera il plus descouers qu'il
 ne voldroit. Mais il dira tot en apert *comment* l'estoire del
saint graal li fu *commandee* a manifestier.

INTRODUCTION.

How in the year 717 A.D. in White Britain, which is England, Christ, as a beautiful man, appears in a vision to a Trinity-doubting monk, and promises to clear his doubts; and (p. 7) gives him a little Book; and how in the book there are four treatises, with these titles: 'I. Here beginneth thy lineage. II. Here beginneth the book of the Holy Grail. III. Here begin the terrors. IV. Here begin the marvels' (p. 9). How a ray as of fire descends from heaven, and great darkness comes, and then sweet odours, and sweet voices singing hymns to God (p. 10). How on Good Friday an Angel appears to the monk, and takes him up to the third Heaven (p. 12), and reveals the mystery of the Trinity to him (p. 13). How the monk locks the Book up in a box (p. 14). How on Easter Day the monk says his service, and then finds the Book gone. How he has a vision, telling him to go to Norway, and there find the Book (p. 15). How he goes after the Book, a wonderful Beast guiding him (p. 16); how he is lodged by a hermit the first night (p. 17); how on the second day he comes to the Pine of Adventures and its miraculous Fountain (p. 18), and how a lady's servant feeds him there, and how he is lodged by a knight (p. 19); how on the third day he finds the Book in a little chapel, and cures a devil-possessed man with it (p. 21). How food for this man is sent miraculously (p. 22); how on the ninth day the monk starts for home with the Book, and the Beast reappears (p. 23); how the monk reaches home. How he is told in a vision to copy out the Book (p. 24).

In the year of our
Lord 717,

the writer lies,
in the third watch
of the night, in
a hut

in one of the
wildest places in
White Britain;

Il auint *apres* la passion ihesu crist .viij. cens & .xviij. ans ke ie, li plus pechieres des autres pecheours, me gisoie en .j. petit habitacle endroit ichele eure ki est apicee la tierche vigile de le nuit. Ichil lieus ou iou me gisoie en tel maniere,—com dieus soit, ki tous les penses counoist,—estoit lontieus et destornes de toutes gens. Et tant en puis iou *bien* dire ke il estoit en .j. des plus sauages lieus ki fust en toute la bloie bertaigne.¹ Mais ne pour *quant* moult m'estoit delitables

¹ The other MS, 10,292, says nothing about 'bloie bertaigne,' having only after 'peceours,' 'estoit en .j. lieu le plus

& plaisans. Car *quant* *nostres* sires veut ouurer en son crestien, il l' a tantost mis en tel corage ke toutes les choses ki li siecles prise li annuient. Ichele nuis ke ie me gisoie en-si *com* vous aues oi, si fu la nuis ki est entre le ioesdi absolut & le vendredi beneoit. Et se nostre signour plot ke il receust en gre, Ie auoie fait le seruiche des matines ke on apiele tenebres. Et lors si me prist moult grans volentes de dormir, si commenchai a soumillier en mon lit ou iou m'estoie a-contes. Ensi *com* i'oi *commenchie* a soumellier, ne demoura puis gaires ke iou oi vne vois ki m'apicla¹ .iij. fois par mon non, et si me dist, "esueille toi & si ascoute.² A voice calls him and proclaims the doctrine of the Trinity to him.

De trois coses vne, & d'une cose trois; & autrestant puet l'une comme les trois. ³Ne les trois naturellement ne sont autre cose ke vne."³ A chel mot m'esueillai, si esgardai entour moi, et ui si grant clarte ke nule si grans ne peust issir de nule terriene lumiere. Apres ui vn homme ester deuant moi, si biel & si delitable ke sa biautes ne porroit estre contee ne descrite par lange de nul homme mortel. Et *quant* ie le vi, si fui si esbahis *que* ie ne seuch sous siel ke dire ne *que* faire. Et il m'esgarda, & si me dist: "As tu entendu ne tant ne *quant* la parole ke ie t'ai dite?" Et ie li respondi en tranlant, "Sire, ie n'en sui mie encore *bien* certains." Et il me redist, "che est la counissanche de la trinitei *que* ie t'ai rapotee." Et che dist il pour chou *que* i'auoie este en doutanche *comment* che pooit estre ke la Christ appears to him.

The monk has had doubts on the Trinity.

[* leaf 3, back]

souage que iou ne voel faire connoistre & eslongies de toutes crestiens. Mais itant *vous* puis ie bien dire que li lieus est moult saluages, Mais moult estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers coses. Ensi *comme* ie me gisoie en cel lieu dont vos m'aues oi parler, si fu au iendi absolu. Et *quant* vint au vendredi beneoit, si auoie dit (se a nostre seignor plaisoit,) le seruice que on apele tenebres.' Add. 10,292, leaf 1, col. 3.

¹ & il ne demora pas grantment que vne vois m'apela.—B.

² An illustration, with the rubric 'Ensi que dieus en une nue parole a i hermite qui est deuant son autel.'—A.

³—³ Omitted in B.

trinites auoit trois *persones* & si n'auoit c'une seule deite et vne seule poissanche. Ne onques n'auoie en nulle riens cose doutee de ma creanche, *que* seulement en chestui point. Apres me dist, "pues tu encore connoistre ne aperchevoir ki ie sui?" Et ie dis :

He cannot see the brightness above all brightnesses.

Christ breathes on his face. His eyes clear,

a flame as of fire starts from his mouth, and he is afraid.

Christ comforts him.

The Great Master reveals him-self,

"Sire, mi oel sont mortel, si n'ont pas pooir d'esgarder entirement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forehe de dire chou dont toutes les pekeresses langues serroient encombrees." Et il s'abaissa vers moi, si me souffla en mi le vis. Et lors me fu auis *que* i'oi les iex a cent doubles plus clers ke onques mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant meruelle de langues. Et il me redist, "pues tu encore connoistre qui ie sui?" Et quant ie ouri la bouche pour respondre, si vi *que* vns brandons me saloit hors du cors autresteus *com* de fu ardaunt. Si en euch si grant paour quant ie li vi, *que* onques n'oi pooir de dire mot. Et quant il me vit si espoente, si me dist, "N'aies mie paour : car la fontaine de toute seurte est chi denant toi. Et bien sachiez *que* ie sui chi uenus pour toi aprendre & enseigner de toute te doutanche. Car ie sui de toutes doutanches ¹vrais ensengieres. Ie sui chil *par* qui toutes les boines scienses sont *apries*. Car ie sui li grans maistres *par* qui tout li *terien* maistre seuent tant de bien *com* il ont *apris*. Ne maistre ne sont il mie. Car maistres ne puet estre, se chil non qui seit toutes les sciences. Ie sui chil maistres a qui nichomedes dist : 'Maistre, nous sauons *que* vous estes venus de dieu.' Ie sui chil de qui l'escriure dist, 'Toute sapience vient de dieu nostre signeur,' & si est auoec

¹—¹ certains. Ie sui fontaine de sapience. Ie sui chil a qui nicodemus dist, 'Maistres, nos *connissons* qui vos estes.' Ie sui cil de qui l'escripure dist, 'toute sapience vient de *nostre* seignor.' Iou sui li parfaits maistres, si sui venus a toi por ce que ie voeil que tu rechoiues enseignement de toutes les choses dont tu as este en doutance & t'en ferai chertain. Et par toi sera ouuerte a tos eliaus qui l'oront conter."—B (MS 10,292).

lui & tous iours i a este deuant tous 'les eages. Et pour chon *que* ie sui li *par*faits maistres *comme* chil qui sui fontaine de toute sapiense, *pour* chon sui iou uenus a toi. Car ie voel *que* tu rechoiues *par* moi enseignement de toutes icheles choses dont tu seras en doutanche. Et si te ferai certain & sage d'une cose dont onques nus hom morteus ne fu certains. Et par toi sera ele descouuerte et esclairie a tous chiaus qui iamaiz l'orront conter ne deuiser."¹ A ch'est mot me prist *par* le main destre, et si me mist dedens .j. petit liuret qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home. Et quant ie ting le liuret, si me dist, "veus tu sauoir ke ie t'ai bailliet?" Et ie dis ke ie le sauroie *moult* volentiers: et il me dist, "C'h'est li liures v *quel* tu trouueras si *grans* meruelles que nus euers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies² *par* ch'est liuret. Et si i sont mi secre, ke ie meismes escrie de ma main, ke nus hom ne doit veoir se il n'est auant espurgies *par* confession³ & *par* ieune de trois iours en pain & en iaue.³ Et apres che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n'i paraut.⁴ Car il n'i puent estre nouue *par* nule langue mortel, *que* tout li quatre element n'en soient *commen*, car li chieus en plouuera et fera autres signes. Li airs en tourbelera apiertement. Li terre en crolera, et l'iaue⁵ en cangera sa couleur. Tout chon auenra *par* la forche des *paroles* qui en ch'est liuret sont escrites. Et si i a autre chose, *que* ia nus hom n'esgardera souuent en ch'est liuret ensi *comme* on i doit regarder, *qu'il* n'i *conquiere* les .ij. grignours ioies, qui soient. Ch'est la ioie de l'ame & la ioie du cors. Car il n'est nus hom morteus tant durement 'couchies, se

[* leaf 3, back, col. 2]

as the fountain of all wisdom, and has therefore come to remove all the monk's doubts.

He gives the monk a little book,

in which are greater wonders than mortal heart can conceive.

The elements shall be moved when the Book's secrets are spoken by mortal tongue.

The joy of the body.
[* leaf 3, back, col. 3]

² n'en soies adrecies.—B.

³—³ not in B.

⁴ Et en tel maniere le dois dire *comme* par langue de cuer, si que ia chele de la bouce n'i parolt.—B.

⁵ l'iaue.—B.

The joy of the
soul.

The monk hears
a voice like a
trumpet, and a
great crash,

and falls to the
ground;

recovers,

and finds the
Book in his hand.

The first title in
the Book, 'Here
is the beginning
of thy lineage.'

[* leaf 4]

il puet dedens veoir ententieuement ensi *comme* veoir i
deuera, *que* ia maintenant ne soit ses euers deliures de
toutes ires et plains de toutes les ioies ke euers morteus
puet auoir, tant *sont* plaisant & delitable les *paroles* qui
i sont. Ch'est la ioie du cors. Et d'autre *part* il
esprendra si durement petit & petit si durement del
esperituel amour, *que* se il baans est as *terrienes* coses, si
sera chou *pour* metre & *pour* despendre en l'ueure & en la
besoigne a son creatour. Ne ia par pechie *qu'il* ait fait
en chest siecle ne morra de mort soubite qui chest liuret
ara vne fois veu ou tenu. Ch'est la ioie de l'ame."
Et *quant* il ot che dit, si cria vne vois autresi *comme*
vne buisine. Et *quant* ele ot erie, si vint vns si *grans*
eserois de haut, ke il me fu auis *que* tous li firmamens
fust keus, & ke la *terre* fust fondue iusk'en abisme.
Et se elartes eut este *grans* deuant, lors fu graindre a
chent doubles. Car i'en fui si esbahis ke *bien* en
quidai avoir perdu la veue, & si cai a *terre* autresi
comme pasmes. Et *quant* vint au chief de grant pieche
ke la vanites du chief me fu tresalee, si ouuri les iex.
Mais ie ne ui onques as iex nule riens vivant. Ne
onques ne me soi a *quoi* tenir de quan *que* ie auoie veu ;
anchois tenoie tout a songe, *quant* ie trouuai en ma main
le liuret ensi *com* li *grans* maistres le mi auoit mis. A
tant me leuai *moult* lies & *moult* ioieus, et ting toutes
uoies le liuret entre mes .ij. mains. Et si fui si en
orisons & en *proieres* tant ke dieus enuoia le iour *qui*
moult durement me tarloit. Et *quant* li iours fu si
elers ke ie peuch la letre counoistre, si *commenchai* a
lire ; & si trouuai el *commenchement* .i. title qui disoit,
'Chi est li *commenchemens* de ton linaige.' Et *quant*
ie vi chou, si en fui *moult* lies. Car il n'estoit nule rien
*terriene*¹ *que* ie tant desiraisse a oir *comme* la counis-
sanche de mon linaige. Et *quant* ie oi garde tant ke
ia estoit *primo* passee, si me fut² auis ke ie n'i auoie

¹ MS *terriene*.

² MS *fui*.

rien leu, tant i auoit encore a lire. Car ie i ni tant de lettre ke ie en fui tous esbahis *comment* si grans plentes de *paroles* pooit estre amonchelee en si petit liuret qui n'estoit pas au mien ensient plus lons ne plus les en nule guise *que* est vne paume. Si m'en merueillai tant *que* ie en mescrisse moi meisme qui le veioie, se chil ne le m'eust baillie *qui* grant plente de choses puet metre en petit de lieu, & ki grant lieu puet aemplir de peu de choses. Ensi gardai el liuret *iuesques* viers tierche, tant *que* i'oi counnt *grant* partie de mon lignage. Si i ni les nons & la vie de tant preudommes, ke a paines osaisse ie ne deusse dire ne counoistre *que* ie fusse d'aus descendus. Car *quant* ie veioie lor boine vie, & les grans gries k'il auoient souffiert en terre *pour* lor creatour, si ne pooie pas penser *comment* ie peusse tant amender ma vie *qu'ele* fust digne d'estre amenteue aueue les leur. Ne il ne m'estoit pas auis *que* ie fusse hom enuiers aus, mais fainture d'omme & reproches. En che pense demourai *moult* longement, mais toutes uoies retourna au liure, & *commenchai* a lire tant ke ie oi leu iusk'en la fin de mon linaige. Et lors trouuai vn title *qui* disoit, 'Chi *commenche* li liures du saint graal.' Et *quant* ie oi leu tant que miedis fu passes, & ke il pooit estre bien pres de none, si en trouuai .i. autre *qui* disoit: 'Chi est li *commenchemens* des paours.' Et *quant* ie oi che title passe, si *commenchai* a lire, & vi teus choses qui *moult* estoient peureuses & espoentables a ueoir. Et sache diex ke a si *grant* dou-tanche les veioie, Ne ia enuair ne l'osaise,¹ se chil ne le m'eust *commande*, *par* 'qui *commandement* toutes choses uiuans sont meues.² Et *quant* ie oi asses veus de coses merueilleuses, si trouuai le quart title *qui* disoit: 'Chi *commencent* les meruelles.' Et lors *commenchai*

(In which I saw the names and lives of so many of my good ancestors.)

Title 2.
Here begins the book of the Holy Grail.

Title 3.
Here is the beginning of the terrors.

[* leaf 4, col. 2]

[MS 10,292 omits 4th title.]
Title 4.
Here begin the marvels.

¹ ne ia veoir ne les osaisse.—B.

² *par* qui toutes coses sont *commandees* & *gouernees*.—B, leaf 1, back, col. 3.

	moult durement a penser. ensi <i>com</i> ie pensoie a cheste cose,
[¹ MS & vns]	vns ¹ rais autresteus <i>comme</i> de fu ardant descendi de uers le chiel & vint tres <i>par</i> deuant mes iex autresi
Lightning and thunder come ;	bruians <i>comme</i> foudres. Et moult durement sambloit es- pars de tounoire, fors tant <i>que</i> la clartes endura plus, & fu graindres & plus espoentables. et si descendi <i>par</i> deuant moi si soudainement ke tout li oel n'estinchelerent en
the monk falls to the ground.	la teste. che me fu a-nis <i>que</i> ie eusse la ceruele expandue, si <i>que</i> ie kai a terre tous pasmes. Mais ne me dura gaires li estourdissemens. anchois me tresala si <i>comme</i> <i>nostre</i> signour plot. Et lors redrechai la tieste, si ouuri les iex, & ui ke tous li firmamens noircissoit, & ke li solaus pierdoit de tout en tout sa clarte si ke il faisoit autresi <i>grans</i> tenebres <i>com</i> il sent faire es espesses nuis d'iuer. Et <i>quant</i> ches tenebres orent dure tant ke on peust bien auoir ale chent pas, si plot a dieu <i>que</i> eles trespasserent. & lors <i>commencha</i> a esclarchir petit & petit, si ke li solaus reuint tous en sa propre clarte. Et
A sweet odour comes.	maintenant descendi el lieu ou iou estoie, vne odours si douce & si soues ke se toutes les espices qui sont ou monde fuissent encontre, eles ne rendissent pas la milisme pars de douchour ne de souautume, si <i>com</i> ie quit. Apries oi entour moi .j. si douch chant & vne si <i>grant</i> loenge, ke tout li estrument & toutes les melodies <i>que</i> on porroit oir en terre serroient fins niens a escouter, enuers chelui chant ke ie oi. Car tant i auoit vois <i>que</i> nule riens mortens au mien quidier n'en porroit le nombre dire. Et si estoient au mien ensiant si pries de moi ke se che fuissent coses veables ie les peusse atouchier a ma main. Mais onques tant esgarder n'i soi <i>que</i> onques .j. de tous chieus qui cantoient peusse veoir. Et tant entendi ge bien qu'il looient en lor chant <i>nostre</i> seignour. & si disoient tous iours en la fin de lor canchon : "Hounours & gloire & poestes & empires soit <i>par</i> -durablement au destruseour de la mort & au restoreour de la vie <i>pardurable</i> ." Icheste loenge
[* leaf 4, col. 3]	
(Honour and glory and power and dominion be for ever to the destroy of	

entendoie ie *bien*. Mais de tout l'autre chant ne pooie ie pas entendre *que* il voloit dire ; mais sour toutes riens estoit dous & plaisans a oir. Et *quant* il auoient chou chante, si sounoient en haut vne *grant* meruelle, ne sai de ques estrumens, *qui* resambloient escheletes¹ au sonner. Et *quant* eles laissoient a soner, si recommenchoient a canter les uois. En cheste maniere canterent *bien* iusk' a .vij. fois. Et *quant* vint a la sietisme² fois, si rompirent lor chant si soudainement *qu'*il me fu auis *que* il fuissent tout keu en abisme. Et lors me sambloit *que* toutes les eles des oisiaus ki sont en l'air s'en- uolaissent *par* deuant moi. Et maintenant *que* les vois laissierent a canter, si remest la *grans* odours ke i'auoie si longement sentue, qui si durement m'auoit pleu *que* iamaïs a nul iour ne *quesise* estre en autre maniere *que* ie estoie mais c'au plaisir *nostre* signeur fust. Ensi remes,³ si *commenchai* moult durement a penser a cheste merueille *que* ie auoie oie. Et lors vint vne vois d'en haut ki me dist : "Laisse a penser, si lieue sus, & si ua rendre a dieu che *que* tu li dois. Car *bien est* huimaïs tans & cure." A chest mot me leuai ; si gardai entour moi, & vi *que* ia estoit nonne passe. Et *quant* ie vi ehe, si m'esmeruellai trop du iour qui si tost s'en estoit aies. Car ie quidoie *qu'il* fust encore matins, tant durement m'auoit pleu li lires du liuret.⁴ Et *quant* ie fui leues, si le mis en tel lieu ke il fu tous iours deuant mes iex. Apres cantai mes eures ensi *com* eles sont⁵ a dire a chel iour. Et *quant* ie les oi dites, si *commenchai* le seruiche si douch & si piteus *comme* de la mort ihesu crist. Car a chel iour fu il uraiement mors. Et pour chou ne sacrefi on mie son cors a chel iour. Car la ou la uerites vient avant, la figure doit estre

death and the restorer of eternal life);

and sounds as of bells,

and sounds as of flying birds.

The end of the vision.

On Good Friday morning the monk rises.

[* leaf 4, back]

He sings his hours

and begins the Sacrament.

¹ MS 10,292, vnes champeneles.

² witisme, MS 10,292 (or B).

³ remest li chanters, 10,292, leaf 3, col. 1.

⁴ matin, por ce que iou auoie esgardet el liuret qui tant me plaisoit.—B.

⁵ MS font.

ariere mise.¹ Mais a tous les autres iours le sacrefie on,² en senefianche ke il fu sacrefies *pour* nous. Et a chel iour ke il fu vraiment sacrefies, ch'est li venredis beneois, ne le sacrefi on pas,³ car il n'i a mais point de senefianche, puis ke li iours est venus *que* il fu vraiment sacrefies. Et *quant* ie oïch fait le seruiche a l'aie⁴ de dieu, Jusques la ou li prestres fait les .iiij. parties del sacrement, & ie vauch rechevoir mon sauneour, si vint vns anges deuant moi, qui me prist par andeus mes mains, & me dist, "Ches .iiij. parties te sont deuees a rechevoir deuant ke ie t'ai demoustré apiertement *pour* quoi tu les as faites d'une seule cose, & ke ie t'arai de toutes tes doutances chertifijet." A chest mot me leua en haut, non mie en cors, mais en esperit. Et si m'enporta el plus delitable lieu ke onques hom eust nen a mon ensient. Car nus eners ne porroit tant penser de ioie, ne langue n'*en* porroit tant dire, ne oreille escouter, ke la n'*en* eust encore cent mil tans. Et se ie disoie ke che fust el tierch chiel, la ou *sains* paus fu portes par le *saint* esperit : espoir ie diroie noir. Mais tost seroit tenu a nantanche & a menchoingne. Et ne pour *quant* tant en dirai ge, ke la me furent moustre & descouert li secre dont *sains* paus dist *que* nule langue d'omme mortel ne doit descourir. Et *quant* i'oi longement esgarde les meruelles dont ie veoie tant *que* nule bouche ne porroit conter, si m'apiela li anges, & me dist : "As tu chi *grans* merueilles venes?" Et ie respondi, ke ie ne pensoie mie ke nules si *grans* peussent estre. Et il me dist *que* il me mousterroit gringnours encore. Lors me prist, & si me mena en un autre estage qui estoit a chent doubles plus clers *que* voirres. Et precieusement estoit coulours, si *que* nus hom certainement ne deuisast la coulour, tant par estoit soutieus &

An angel comes to him and raises him in spirit to the third heaven (his body being left behind),

where secrets are revealed to him.

[* leaf 1, back, col. 2]

The angel takes him to another stage.

¹ & por ce nel sacre on mie. Car la figure doit estre ariere mise dusques al diemence.—B.

² Mais on le sacre tous les autres iors.—B.

³ ne le sacre on pas.—B.

⁴ a l'aide.—B.

esbaissans. Illuec me moustra apiertement la forche de la trinite. Car ie i ui deuiseement le pere & le fil & le *saint* esperit, si *que* ie pench counoistre l'une persone et l'autre. Et si vi tout apertement *comment* ches .iij. personnes repairoient apertement a vne sustanche & vne deitei & a vne poissanche. Et ne por *quant* se i'ai dit *que* i'aie veu les .iij. personnes et deuisees l'une de l'autre, Ia *pour* chou ne m'encourent sus li enuieus & li felon : qui ne seruent fors *que* des autres reprendre & remordre. Ne *pour* chou ne dient il mie *que* i'aie parle *contre* l'auctorite *saint* iehan le haut euwangeliste. Car il dist *que* nus hom ne vit onques le pere, ne veoir ne le puet. Et ie m'acort bien a lui. Ne tout chil qui l'ont oi ne seuent pas ke il i entendî. Car il vaut dire des homes morteus. Car tant *com* li ame est el cors, tant est il morteus, ne il ne muert en l'omme ke la chars. Mais puis *que* li hom est desuestus du cors, puis est il esperitueus. Et des-ke il est esperitueus, bien puet esperitel cose veoir. *Par* che poes counoistre ke li sains Iehans vaut dire des hommes morteus, ke nus ne pooit veoir la maieste del pere. Endementiers ke ie estoie ententieux & curieus de remirer chele *grant* meruelle, si souna autresi *com* vns escrois de tounoire, & si trambla, che me fu auis, trestous li firmamens. Et maintenant uint illuques tant de celestiens virtus ke li nombres n'en porroit estre seus ne dis. Et *quant* ie me regardai, si se laisserent tout chaoir souin tout enuiron la maiestei ausi *com* s'il fuissent cheu de pami-sons. Et *quant* ie vi chou, si fui trop durement esbahi & peureus. Et li angeles me prist, & si me remena la ou il m'auoit pris premierement. Mais anchois ke il remesist en mon cors l'esperit, me dist : "As tu veu grans merueilles?" Et ie dis ke eles estoient si grans ke ki aroit congiet del dire as gens terrijens, Il n'est nus hom si sains ne si bien de dieu qui pas en fust creus. Et ensourketout nus euers morteus ne porroit auoir la

He sees the Father, Son, and Holy Ghost separately.

And this is not against St John's saying, That no man can see the Father;

for that means mortal man, and not spiritual.

A clap of thunder is heard.

[* leaf 1, back, col. 3]

The angel takes him back;

hears that he's
convinced about
the Trinity,

and then puts
his spirit back
into his body.

The monk ends
his service, and
puts the Book
into a box, and
locks it up.

[* leaf 5]

On Easter day,
after service,

[¹ ? for courui]

forehe del retenir ne lange del dire. Et il me redist :
 “Es tu encore *bien* certains de che dont tu as tant
 doute ?” Et ie li dis ke il n'estoit el siecle nus hom si
 mesereans, se il me voloit deboinairement escouter, ke
 ie ne li fesisse apiertement entendre les poins de la
 trinite, par che ke ie en auoie veu & aprins. El il me
 dist lors : “Or te metrai dont la ou ie te pris. Et
 lors si recheuras ton sauueour *plus* certainement ke tu
 ne fesis deuant. Car tu ne dois pas herbergier oste ke
 tu ne counoisses. Et se tu as veues grans merueilles,
 tu en trouueras el liuret de teles ke tu ne tenras mie a
 menours. Mais tu n'i garderas, mais deuant ke tu aras
 celebree la surrection ihesu crist.” A tant remist mon
 esperit dedens le cors. Et ie m'esperai autresi *com* chil
 ki a dormi qui s'esueille, si quidai l'angele veoir, mais
 il s'en estoit ia ales. Et ie esgardai, si ui mon sauueour
 deuant moi, tout en tel maniere *com* il i estoit quant li
 anges m'enporta. Et ie le pris, si le rechui, & vsai
 a boine creanche & a grant deuotion. Et quant li
 seruiches fu fenis, si pris le liuret, & si l'ostoi ai en vne
 petite casse ou la boiste estoit en lequele corpus domini
 reposoit. Et quant ie l'oi mis dedens, si frema la casse
 moult bien a une clef, Car ie me voloie du perdre
 garder. *Ne ie ne le sauoie ou metre plus honestement,
 Car moult i auoit biel lieu & net. Et quant ie issi de la
 capiele, si vi ke il estoit ia si basse eure qu'il annitoit.
 Et lors entrai en ma maisonnete, & mangai tel viande
 ke nostres sires n'auoit pretee. Ensi passai cheli iour
 & l'endemain, tant ke uint au iour de la surrection au
 sauueur. Et quant il li plot ke ie oi fait le seruiche
 d'el iour qui si est haut *com* de nostre sauueour, chelui
 meisme qui le iour saintefia, entrai a garant que ie courui¹
 anchois au liure pour les saintes paroles veoir que ie ne
 fesisse a la viande prendre. Tant estoient douches &
 plaisans a oir, ke eles me faisoient oublier la fin du cors.
 Et quant ie ving a la casse ou ie l'auoie mis, & ie le

desfremai, si n'en trouuai point. Et *quant* ie vi che, si fui si dolans ke ie ne sauioie prendre nul *conroi* de moi ; Anchois quidoie *bien que* ie ne fuisse iamais lies a nul iour. si *commenchai* a penser *comment* il pooit estre ietes hors de chel lieu ; Car ie l'auoie troue ferme en tel maniere *com* ie l'auoie laissie. Endementieres *que* ie pensoie a cheste cose, si oi vne vois qui me dist : “ Pour quoi es tu esbahis, & de quoi te meruelles tu ? T'esmeruelles tu de che *que* li liures est ietes hors de son lieu sans desfremier ? Tout en tel maniere issi *ihesus* cris du sepulcre sans la pierre remuer. Mais or te conforte, & si va mangier ; ke anchois te couenra paine souffrir ke tu le tienes mais.” Et *quant* ie oi ke ie encore le porroie auoir *par* paine souffrir, si m'en ting a bien paies. Lors alai mangier. Et *quant* ie oi mangie, si m'en retournai en la capiele, & priaï *nostre signour* ke il *par* sa pitie me dounast auoïement de che *que* ie tant desiroie. Et maintenant reuint vne vois qui me dist : “ Che te mande li grans maistres : *quant* tu aras le matin celebreie la messe, si te desiuneras, & si t'en iras maintenant en sa besoigne la ou ie te dirai. Et *quant* tu seras issus de chaiens, ¹ si enterras el sentier qui va au grant chemin. Ichil chemins te menra tant ke tu venras au pierron de la prise. Et lors lairas le chemin, si enterras en .j. sentier a diestre qui maine au quarrefour de vij. voies es plains de walescog.¹ Et *quant* tu venras a la fontaine del plour, illuec ou la grans occisions fu iadis, Si trouueras vne beste *c'onques* tele ne ueis.² Et si garde ke tu le sieues la u ele te menra. Et *quant* tu l'aras perdue, si enterras en la terre de norweghe ; & illuec achiueras de ta queste.”³ A tant lascia la vois a parler. Et *quant* vint a l'endemain, Ie me leuai matin. & *quant* ie oi la messe cantee,

he unlocks his box and finds the Book gone.

A voice tells him he shall have the Book again when he has suffered for it.

He is to go on a journey

[* leaf 5, co. 2]

to the plains of Walescog, (?)

and follow a wonderful beast to Norway, and there find the Book.

—¹ & t'en iras tot .I. sentier qui te menra al quarefor des .vij. voies el plain de ual escone. Add. 10,292, lf 2, bk, col. 1.

² que onques mais ne vis autre tele.—B.

³ perdue en la terre de negue, illuec acheuiras ton oïrre.—B.

He starts on his journey,

comes to the Vale of the Dead,

and then the Beast, with sheep's head and neck, white; dog's legs, black; wolf's body and lion's tail.

[* leaf 5, col. 3]

The monk follows the Beast.

At even he comes to a thick-wooded vale,

and sees an old monk,

si me desiunai. Et quant ie fui issus hors, si fis le signe de le crois sour moi et sour mon habitacle. A tant m'en alai ensi *com* la uois n'auoit noumee la uoie. Et quant i'oi passe le pierron, si alai tant *com* ie ving en .j. val ke on apiele le val des mors. Chelui ual deuioie ie *bien* sauoir: car ie i auoie veu iadis vne bataille des ij. milleurs *chiualers* du monde. ¹ Et quant ie fui issus du ual, si alai *bien* encontre demie lieue galeske,² tant *que* ie ving de-sous le quarrefour.¹ Si esgardai auant mi, si vi vne crois sour la riue de la fontaine, & desous chele crois se gisoit la beste ke la uois m'auoit dit. Et maintenant ke ele me vit, si se leua, si me *commencha* a regarder, & ie li. Mais quant plus le regardoie et mains pooie sauoir quele beste c'estoit. Et si sachies k'ele estoit diuerse en toutes coses. Car ele auoit teste & col de brebis, & blanc *comme* noif negie.³ Et si auoit pies de chien, & gambes, & quisses, & tout elou estoit noir *comme* carbon. Et si auoit le pis & le cors & la crupe de woupil, & la keue de lyon. Et si estoit la beste de diuerses semblanches. Et quant ie l'oi moult esgardee, *et ele moi, si leuai ma main & li fis signe qu'ele alast auant. Et ele s'en ala tout droit el quarrefour, si s'en entra en la premiere voie k'ele coisi a destre. Et ie alai apres si tost *comme* ie poi, mais che fu lentement; Car uielleche & flebetes me destourboient. Et quant nous eumes ale iuske a eure de uespres, si issi la beste hors du chemin, et entra en vne moult espesse caurroie. Et tant ala auant, & ie apres, qu'il *commencha* a auuitier. Et lors issimes hors de la caurroie, & entrames en vne profonde valee plaine de moult haute forest espesse. Et quant ie fui el fons de la valee, si vi deuant moi vne loge, & deuant l'uis estoit vns vies hom uestus de reube de

¹—¹ Lors alai tant que iou ving al quarrefor.—B. ² Welsh.

³ Car ele estoit blanche *comme* noif, & auoit teste & col de berbis.—B.

releigion. Et quant ie le vi, si en fui moult lies : & rendi graces a nostre signour de che qu'il m'auoit compaignie dounee. Et tantost *com* il me vit, si osta son caperon, & me chai as pies, si me requeroit beneichon. Et ie li priaï qu'il se leuast, car i'estoie vns hom pechieres, si ne deuoie pas beneichon doner. ke *vous* diroi ie? Onques tant ne li soi prier k'il se vausist leuer, deuant *que* ie li oi beneichon dounee, dont moult durement me pesa. Car diex le seit *que* ie n'en fuisse mie dignes. Et quant il fut¹ leues, si me mena *par* la main en sa loge. Et quant nous eumes cantees toutes nos eures, si mangames tele viande *com* diex auoit au saint homme preste. Et quant nous eumes soupe, si m'enquist moult li boins hom de mon estre, & de ma uoie. Et ie l'en respondi au mieus ke ie soi, Tant, diex le seit, ke il quida asses plus *bien* en moi qu'il n'i auoit. Car il est coustume des boins hommes ke il ne seuent quidier es autres gens se *bien* non, Pour che ke il lor est auis *que* cascuns ait lor volente & lor talent. Moult me fist grant ioie & grant compaignie la nuit. Ne onques en ma vie ne vi homme qui grignour samblant eust d'estre durement preudom & boins hom. Sans che *que* il n'en moustroit le samblant : se au mains non ke il pooit. Au matin me pria li sains hom ke ie cantaisse. Et quant nous eumes cantei, si pris congie. Et il dist *que* il me conuoieroit. Et quant nous fumes hors du postis, si vi la beste qui me conduisoit : & si ne l'auoie mais veue des la nuit quant ie trouuai le boin homme. Ensi me conuoia li boins hom iuse'au chemin.

³Et lors departimes, si me pria moult qu'il me membrast² de lui en mes orisons & en mes biens-fais, *que* diex en cheste religion li dounast demourer iuse'a la fin. Ichest don otriaumes li vns a l'autre.³ A tant nous

who asks his blessing,

and takes him into his dwelling.

They sup and chat.

[* leaf 5, back]

The second day of the journey.

The Beast reappears.

¹ MS fu.

² that it would bethink me.

³—³ ' & au departir, me pria il que ie priasse por li ; & iou li otriaï, si li priaï qu'il priast por moi. & il me dist que si feroit il.'—B., leaf 2, back, col. 2, 3.

At midday the monk gets to the Pine of Adventures and a Wondrous Fountain, whose sand is blood-red and fire-hot, and whose water is ice-cold, and becomes green and bitter three times a-day.

A servant on horseback comes to him, and brings him food.

[* leaf 5, back, col. 2]

He goes on his journey.

entrebaisames, si le *commandai* a dieu, & il moi. Si errames entre moi & la beste toute la [ma]tinee tres par mi la forest c'onques n'encontrames ne homme ne feme, Tant qu'il fu bien miedis. Lors si entrames en une moult biele lande. En mi chele lande auoit .i. pin qui auoit non li pins des auentures. Desous chel pin auoit vne fontaine la plus biele ke nus peust onques veoir, au mien quidier. Et si auoit vne coustume que onques autre fontaine n'ot dont i'oisse parler. Car la grauele estoit *vermeille comme* sans, & caude *comme* fus. Et l'iaue estoit autresi froide *comme* glache. ¹Et si estoit autresi *verde comme* esmeraude .iiij. fois le iour, & ausi amere *comme* la mers tant *comme* la verdeurs duroit.¹ Quant la beste vint au pin, si se coucha desous, & fist samblant de reposer. Et quant ie me voil asseoir, si vi venir par mi la lande .i. vallet² sour .i. cheval tout suant, & si venoit tout droit a moi. Et quant il fu venus a la fontaine, si descendi du cheual, & traist de son col vne touaile, & s'agenoilla deuant moi, & si me dist: "Sire, ma dame vous salue: chele qui li *cheualers* au chercele d'or rescoust de sa terre perdre, le iour ke la grans merueille fu venue de chelui que vous saues. Et "si vous envoie a mangier itel viande *com* ele a." Lors desuolepa la touaile, si en traist oes & .i. ³wastel mout blane, tout caut. Et si traist auant .i. bareil plain de ceruoise, & .i. petit hanap.³ Et ie mangai volentiers, car i'estoie tous familleus pour la voie qui m'auoit greue. Et quant i'oie mengie & but, si quelli lo remenant, & dis au vallet qu'il en rendist a sa dame les *merchis*: & diex l'en rendist le guerdon. A tant s'en ala li valles, & ie m'en alai mon chemin entre moi & la beste. Et alames toute iour, tant qu'il *commencha* a

¹—¹ & cangoit sa color .iiij. fois le ior. Car ele deuenoit nerde, & estoit amere *comme* la grande mer. 10,292, leaf 2, back, col. 3. ².j. uarlet.

³—³ gastel mult bel et mult boin, et il me bailla plain pot de ceruoise. MS 10,292.

auesprir *que* onques uissimes hors de bos ; Tant *que nous* uenimes a .i. quarrefour ou il auoit vne crois de fust. Et lors s'arestut la beste, si *commenchai* a escouter. Et ie oi maintenant venir cheuaus moult grant aleure, Tant *que* ie vi vn *chiualer*¹ venir sour vn palefroi & .ij. autres auoec lui. Et tantost *com* il me vit en reube de relegion, si sailli ius de son cheual, & li autres apres. Si me dist ke bien fuisse iou venus. Quant ie oi rendu au *chiualer* son salu, si me prist par le main, & dist qu'il me menroit en sa maison pour herbergier. Et ie li dis *que* diex li guerredounaist. Et il apiela tout maintenant son escuier, si *commanda* qu'il en-menast les cheuaus & *que* il fesist le plus biel ostel ke il porroit. Li escuiers s'en tourna, & li autres remest auoec nous, qui estoit fiex au seigneur & *chiualers*.² Ensi nous en alames tout troi, si ne vi onques grignour hounour a home faire *que* il me fist, & il & sa maisnie *que* il auoit moult bieles. Mais d'une chose me meschai plus *que* ie ne vauisise, *que* il me counut a .i. saing ke ie auoie sour moi, & dist qu'il m'auoit autre fois veu, & nouma en quel lieu. Mais *comment* qu'il m'en-quesist, ie ne li counui onques riens. Et *quant* il vit qu'il ne me plaisoit mie che qu'il m'en-queroit, Si laissa la chose ester. Mais toutes les ioies & toutes les hounours ke on porroit faire a cors d'omme, me fist il la nuit. Au matin m'en parti, si les *commandai* tous a dieu. Et quant ie ving hors de la porte, si retrouvai la bieste. Et *quant* li sires m'eut vne pieche conuoie, Si li pria qu'il s'en retournast. A tant me *commanda* a dieu, & ie lui. si nous en alames toute la forest entre moi & la beste, tant ke il fu pres de tierche. Et lors si retornames vne voie qui menoit hors de la forest, & tant *que* ie vi .i. moult biel moustier & moult riche herbergage selone vne grant prairie qui estoit sour vne riuere. Chil moustiers estoit sour .i. lac qui a a non li las a la roine.

At even he stops
at a cross,

and a knight
comes to him,

and takes him
home, and treats
him nobly.

[* leaf 5, back,
col. 3]

The third day's
journey.

He comes to the
Queen's Lake

¹ MS chl'.

² MS chrl's.

and a Convent
of Nuns,

who feed him.

He goes on

and finds a
letter :

'At night thou
shalt achieve
thy quest.'

[* leaf 6]

Sees a little
chapel.

At its entrance
he finds a man
possessed with
a devil.

Quant ie ving au moustier, si trouuai .i. couuent de
nounains, moult boines dames, qui cantoient l'heure de
tierche moult biel & mout hautement. Et quant eles
sorent *que* l'estoie prestres, si me requisent de canter.
Et ie cantai. Et quant nous eumes fait le seruiche, si
me fisent les dames desiuner. Apres me prièrent moult
que ie remansise iuse'a l'endemain, & ie dis qu'il ne
porroit estre. Lors pris congie as dames, si m'en
parti.* Si m'en alai, & la beste auant moi, tant *que* nous
rentrames en la forest. Et quant nous fumes ens, si
errames au lone du iour c'onques n'encontrames riens
terriene. Et quant il commencha a auespir, si gardai
hors de la voie sour vne pierre plate, si vi vnes lettres
ploies. Je tournai chele part, si les pris. Et quant ie
les oi desploies, si trouuai el commencement eserit :
'Che te mande li grans maistres : ke a nuit achieuras
de ta queste.' Et ie regardai ke la bieste faisoit, si
n'en vi point, anchois s'en fu ia alee. Et quant ie vi
che, si regardai es lettres, si i ui ke eles m'ensignoient
de quankes ie auoie a faire. A tant m'en tournai toute
ma uoie, & quant ie oi grant pieche ale, si trouai 'vn
sentier bien batu qui aloit a destre parmi la plus bieles
forest *que* ie onques eusse ueu, au mien quidier. Et
quant ie oi grant pieche ale par chel sentier, si com-
mencha la fores a esclairier. Et ie resgardai, si ui en
.i. tierdre sour vne roche vne moult bieles capele petite,
bien encontre demi-lieue loing. Et quant ie com-
menchai a aprochier, si oi chele part .i. cri si hideus *que*
pour noient demanderoit on plus hideus ne plus espoen-
table. Mais ie ne m'en espoentai onques, Car les lettres
m'en anoient bien acointie. Et quant ie ving deuant
la capiele, si vi l'uis ouuert. Et en l'entree del huis
gisoit vns hom tous pasmes autresi *com* se il fust mors.
Et quant ie le vi, si courui a grant fianche de dieu qui
m'auoit ensengiet ke ie deuoie faire. Si trouai qu'il
auoit tous les iex tournes en la teste, si seu bien ke il

auoit le dyable ou cors. Si li fis le signe de la crois en mi le vis. Et il se drecha en seant, si *commencha meruelles* a dire. Et ie *coniurai* le dyable de *par ihesu crist* ke il s'en issist. Et il me respondi *que par ihesu crist* i estoit il entres, & *par* lui s'en istroit. Et ie dis qu'il m'i auoit enuoie pour lui metre hors. Et il dist qu'il ne veoit pas encore le message *par* qui il s'en issist. Et ie soi bien qu'il disoit voir, si m'en *entrai* en la capiele, & trouuai sour l'autel le liuret *que* ie *queroie*. Lors si m'agenoullai, & le *pris*. Et ie ving hors, a tout si n'oistes onques rien si crier *com* li anemis erioit. Et disoit "ne vien plus anant; *bien* voi ke issir me *con-* uient. Ne il n'a rien en *terre* fors chesti qui m'en ietaist." Et *quant* il s'en vaut issir *par* la bouche, si ne paut *pour* le signe de la crois ke ie i auoie fait. Et il *recommencha* a dire en criant: "Se tu ueus ke ie m'en isse, si me destoupe la voie." Et ie li demandai, *comment*. Et il dist qu'il n'en istroit mie tant *com* li liures serroit si pries. Et ie dis *qu'il* n'en istroit mie *par* la bouche anchois *com* uenroit, qu'il s'en issist *par* desous. Et *quant* il oi chou, si *commencha* si hideusement a crier ke il me fu auis *que* on le deust oir *par* tout le pais. Et tantost vint illuec vne si grans *compaignie* de dyables *que* ie ne quidaï mie qu'en tout le mont en eust tant. Et *quant* il virent les *paroles* du liuret *que* ie tenoie ouuert, Si ne veistes onques nul estourbillon si tost ne si hideusement aler *com* il s'en alerent. Et ie me trais pres del foursene, si li mis le liure deuant la bouche, & tantost s'en issi li dyables *par* desous. Si s'en ala faisant si grant tempeste ke il estoit auis *que* il esraehast tous les bos *par* la ou il aloit. Et lors remest li hom tous autresi *comme* mors. Et ie le pris entre mes bras, si le portai a l'aie de dieu deuant l'autel, si le gardai toute nuit illuec iuse'au iour. Et *quant* il fu aiourne, si ving deuant lui & demandai se il mengeroit. Et il me demanda qui iou estoie. Et ie dis

On the altar is
The Book.

The devil says
The Book will
force him out,
but he wants
to come out up-
wards through
the man's mouth.
The Book,
however,

[* leaf 6, col. 2]

after routing a
troop of other
devils,

drives this devil
out of the man
downwards.

The monk
watches by the
man all night.

The possesst
man is a hermit,
and will not eat
meat.

[* leaf 6, col. 3]

The monk has a
vision, showing
him where to
get fruit for the
hermit :

he gets it,

and feeds the
hermit,

and starts home
on the ninth day.

ke n'eust pas paour : car i'estoie venus *pour* son preu.¹
Et il dist qu'il mangeroit tel viande *com* il auoit acous-
tunee. Et il iura sacrefiance qu'il auoit xxxiiij. ans
& demi ke il estoit hermites, & si auoit passe ix. ans &
.iiij. mois & demi k'il n'auoit mangiet se herbes non &
fruit & rachines. Ne iamais *pour* tant qu'il auoit a
uiure ne gousteroit d'autre viande se diex proprement
ne li enuoioit. A tant le laissai gisant tout vain *comme*
chelui qui n'auoit mangiet de nule viande puis *que* li
anemis le *commencha* premierement a traueillier. Et ie
dis mes eures, & puis me reuesti, si cantai la messe.
Et *quant* ele fut cantee, & ie fui reuenus au boin
homme, si le trouai dormant *moult* durement. Et ie qui
onques de tout la nuit n'auoie dormi se *moult* pau non,
m'acoutai deionste lui sour .i. *escamel, si *commenchai*
a soumellier. Et lors me vint en avision *que* restoit au
pie du tertre desous³ vne fontaine, si passoit *par* illuec
vns vies hom qui portait en son geron pumes & poires
a grant plentei, & si les versoit el mien. A tant me
leuai, si alai aual le tertre & si trouuai *quankes* ie auoie
veu en m'avision. Et *quant* li pseudom eut mis le
fruit en mon g[e]ron, si me dist : "Chascun ior troueras
chi ta viande apparellie *par* le grant maistre." Lors
me retournai, si trouuai le frere esuillie, si li baillai du
fruit, & il en manga *moult* uolentiers *comme* chil qui
tant auoit iune qu'il ne se soustenist sour ses pies pour
tout le monde. Tant demourai en sa *compaignie* *que* il
fu tous garis & respasses. Et chascun iour trouuiens
nostre viande apparellie a la fontaine ensi *comme* li
sains esperis le nous amenistroit. Et *quant* vint au
neuisme iour, che fu au ioesdi apres le witaules,² si
m'en parti. Et *quant* ie pris congie du boin homme, si
commencha a plourer, et dist, ke ore estoit il *moult*

¹ et iou li demandai quel viande il mangeroit.—B.

² Et *quant* ce uint as oetaues de la paske, si nous de-
partimes. 10,292, leaf 3, col. 3.

³ MS desous.

esmaies *quant* ie m'en aloie. *Après* me conta comment c'estoit avenu *que* li dyables l'auoit ensi traueillie. Et che auoit este *par .i.* pechie ke il auoit fait. Ne ne se recordoit pas qu'il eust fait pechie dont chars mortuus se peust garder, ke seulement chelui, puis *qu'il* auoit recheu abit de relegion. Et *quant* il se fu rendus *confes*, si me requist ke ie priaise *nostre signour* ke il *par* sa pitie le gardast de faire pechie: *par* quoi il iamaiz conquesist son mautalent. A tant nous entrebaisames, si nous departimes andui a grans plours & a grant destreche. Et se on peust iugier home *par* veoir, le ne quit pas *qu'en* nul homme peust auoir plus de bonte *que* ie vi en lui. Or esgardes *com* diex est aspres iugieres & larges guerredoneres. Car ki tous iours l'ara serui, se il fenist en vn mesfait, tous les seruiches ara pierdus, & en che mesfait sera iugies. Et qui tous iours li ara mesfait, s'il se raert en son seruiche, tuit si mesfait sont estaint, & ses seruiches li est a cent doubles guerredounes. Ensi dut cil auoir perdue l'amour de son signour *par .i.* mesfait qui auoit este en son seruiche le plus de son eage. Et chil le dut auoir gaignie *par* vne seule oeure, qui l'auoit tous iours fui & eskieue. Chiertes, moult boin le fait seruir & mauuais courechier. A tant pris congiet. Et *quant* il m'eut conuoie iusc'a son peustis,¹ si ueismes la beste qui m'auoit amene. Et il demanda ke che pooit estre. Et ie li dis ke ie n'auoie en autre *contredit*:² & k'ele estoit de *par* dieu. Et il dist, ke *bien* faisoit li sires a seruir qui si *bien* sauoit conduire ses sergans en sa besoinge. Ne onques ne poi apercheuoir ke nus en toute la voie veise la beste, *que* il seulement. Lors me departi du boin home, si m'en reuing tout autresi *com* ie i estoie ales; tant ke ie uing au samedi au soir a mon hermitage.³ Mais le liuret ne

Why the devil
possess the
hermit.

How God is a
hard judge, and
[* leaf 6, back]
a bounteous
rewarder.

The Beast re-
appears.

The monk
reaches home
on Saturday
evening.

¹ postis.—B.

² ? conduit. ' & iou li dis *que* iou n'auoie autre *conduisor* en la voie.' 10,292, leaf 3, back, col. 1.

³ habitacle.—B.

The writer's
vision.
Christ appears,
and commands
him to copy The
Book into
another.

[* leaf 6, back,
col. 2]

On Monday he
begins to copy
The Book of the
Holy Grail.

laissai ie mie, anchois l'en aportai. Car trop desiroie le *compaignie* des saintes paroles qui i estoient. Et quant ie l'oi ostoie la u ie l'auoie mis *premierement*, si fis le seruiche de nespres & de complice. Apres mangai che *que nostre signour plot*, & si m'alai couchier, car i'estoie *moult las*. Ichele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit *com* il auoit fait a l'autre fois. Et si me disoit "au premier iour ouuraule de la semaine qui enterra demain, te *conuent a commenchier* a escrire en autre lieu le liuret *que* ie te baillai, si ke tu l'aies eserit *ains l'ascention*. Car il n'iert ia veus en terre puis que l'eure uendra *que* ie montai el chiel a chiel eure meisme. Et toutes les coses qui te *conuerrent* a l'escrire, trouueras en l'aumaire qui est el mur derrier ton autel. Et ne t'esmaie pas de che ke tu ne fesis *onques* tel mestier. Car nule ocure ne puet estre maufaite qui *par moi soit commenchie*." A tant s'en parti. Et au matin quant ie fui leues, si alai a l'aumaire *pour esprover* se m'auisions estoit uraie; Si trouuai toutes les coses qui *conuenoient* a escriuent.¹ Et quant li dimenches fu passes, & ie oi au lundî la messe chantee, si pris le liuret & le parchemin, & *commenchai* a escrire tout droit au lundî de la *quinsaine* de pasques. Et li *commenchemens* de l'escripture si fu pris del *crucefiement ihesu crist* ensi *comme vous orres*.²

¹ Au matin me leuai ensi comme il m'auoit roue, et trouai tot ce qu'il couenoit a escriuain, pene, encre, parcemin, & coutel. (MS 10,292.)

² An illustration.

[LI LIVRES DU SAINT GRAAL.]

CHAPTER I.

Of Christ on the Cross. Of the character of Joseph of Arimathea (p. 26). How he got the dish out of which Christ eat the Last Supper with his Disciples (p. 27). How he was one of Pilate's knights, and begged Christ's body from him (p. 28), and put it in his own sepulchre, and then collected the drops of Christ's blood in the dish of the Last Supper (p. 29). How, while Joseph slept, some Jews seized him, and carried him away to a prison of Caiaphas's (p. 29). How he lived forty-two years in the prison (p. 31), and how he was delivered out of it on this wise :—Vespasian, Titus's son, was a leper ; a knight from Capernaum tells him that a touch from anything Christ has touched will cure him (p. 32) ; the knight returns to Judea, and gets the Veronica kerchief from Mary the Phenician (p. 33), and cures Vespasian with it (p. 34). Vespasian goes to Jerusalem and seizes all who were concerned in Christ's death. Joseph's wife tells him of her husband (p. 35) ; Caiaphas takes him to the prison, and Vespasian goes down into it (p. 36). He releases Joseph (p. 37), burns the abettors of Christ's death (p. 38), discusses what shall be done with Caiaphas (p. 39), and has him put into a boat by himself, and pushed out to sea (p. 40).

AV iour que li sauueres du monde souffri mort, ¹ par la qui mort nostre ² mors qui a nous estoit condempnable fu racatee perdurablement, ¹ a chel iour estoit encore moult peu de gent qui ereissent en lui ; Ne mais ke la glorieuse virge puchiele sa douche mere & ses desciples qui a chel iour estoient apiele si frere. Et s'il en i auoit des autres qui ereissent, moult [peu] en i auoit a cler. Car l'escripture dist que quant il dist : " Biaux pere, se il puet estre que ie ne sustienne cheste passion," que il n'en estoit ³ pas si courrechies pour l'an'goisse des cors

How few believed on Christ at his crucifixion.

[* leaf 6, back, col. 3]

¹—¹ fu mors destruite, et nostre uie restoree.—B.

²—¹ over an erasure in A.

³ MS estois.

comme pour chou ke il veoit ke s'amours n'auoit encore nului rachate. Ne il ne veoit nului qui il eust *conquis par* sa mort, ke seulement le larron qui li cria le merchi en la crois. Et pour cheste cose dist l'escriture : "¹Le sui autresi *comme* chil qui conkeut l'esteule en le maison¹." Et ch'est a dire qu'il n'auoit encore nului rachate *par* sa mort, *que* le larron qui estoit noiens enuers l'autre gent, autresi *com* li esteule est noiens enuers le grain. Et ne pour *quant* il estoit mout de cheus qui auoient le *commenchement* de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juis. Mais de deseure tous les couuiers creans, *parole* li sainte escriture du graal du gentil home d'un *chiualer* qui estoit a che tans, qui auoit non Joseph de Arimathie. Arimathie estoit vne chites en la terre ²de ramathe outre le flun iordain. & si dist la letre *que* ele fu elchane, le pere samuel. De chele chite fu nes joseph.² Mais il s'en estoit venus en *ihersusalem* .vij. ans devant che *que* *ihesus* cris fu mis en la crois. Et mout estoit piteus et dous & de *grant* relegion, & si auoit recheu la creanche *ihesu* crist. Mais il n'en osoit faire samblant, ke li iuif ne l'ochesissent. De toutes les bontes ki en home mortel pooient estre, estoit ioseph garnis. Car il amoit dien & doutoit. Il estoit piteus & deboinaires *vers* son proisme. Il estoit de *grant* honneur & de *grant* reuerence *vers* les plus haus de lui. Il estoit paisiules & concordans *vers* ses parens. Il estoit sans damage & sans nuisement as plus bas de lui. Il estoit de *grant* misericorde plains *vers* les souffraitens. Toutes ches bontes estoient en lui. Et de lui *parole* li *premiere* saume du sautier qui dist : " Li hom est boinereus qui ne s'acorde pas ne consenti au conseil des felons,

How Joseph of
Arimathea was a
secret believer
in Jesus Christ,

and came from
the city of
Elkanah, the
father of Samuel.

How good he was,

The first Psalm
speaks of him.

¹—¹ ainsi comme cil qui cueille l'esteule el tans de meisson.—B. leaf 3, back, col. 2.

²—² d'arimathie qui mout estoit bele. En cele terre & en cele cyte estoit ioseph nes.—B.

Et qui ne vaut aler *par* la voie as pe^echeours." Ichis [^{* leaf 7]}
 ioseph estoit en iherusalem, et sa feme, & vns siens fiex Joseph (of
 qui ot non iosephes. Et sachiez *que* che ne fu mie chil Arimathea)
 iosephes qui l'escriture trait si souuent a tesmoing, an- has a son Josephes
 chois fu vns autres qui ne fu mie mains lettres de chelui.
 Ichist iosephes passa le lignage ioseph son pere outre (who comes to
 mer iusqu'en la bloie bertaigne, qui ore a a non engle- White Britain
 terre. ¹Et si les passa sans auiron & sans gouuernal, or England over
 & onques n'i ot uoile ke le geron de sa chemise, sans sea, with the
 plus, ensi *com* l'estoire le dira cha en auant.¹ Et quant front of his shirt
 vint au ior ke ihesus fu mis en crois, Ioseph, qui toute for a sail).
 s'amour auoit en lui mise, en eut moult grant duel. Et
 si se pensa ke toutes les coses qui a lui apartenroient
 essaucheroit moult volentiers & honerroit. Car il ne
 l'eust pas ame a la vie se il ne l'amast a la mort. Et
 pour chou dist la letre *que* 'nule auersites ne puet de-
 partir loial amour.' Quant ioseph vit chelui en la crois When Joseph
 qui il creoit a fil dieu & a sauueour du monde, si ne fu sees the Saviour
 pas esbahis ne mescreans pour chou *que* il le vit mourir. dead,
 Anchois atendoit, & creoit certainement sa sainte resur-
 rection. Et pour chou qu'il ne le pooit auoir uif, si
 pensa *que* il feroit tant qu'il aroit de ches coses a quoi
 il auoit touchie corporelment en sa vie. Lors en vint he goes to the
 en la maison ou ihesus auoit tenue sa chaine, la u il house where
 manga l'aigriel de pasques auoec ses disciples. Et Jesus eat the
 quant il vint en la maison, si demanda a ueoir le lieu Last Supper,
 ou il auoit mangie. Et on li moustra vn lieu qui estoit
 establis pour mangier: si estoit li plus haus estages de
 la maison. Illuec trouua ioseph l'escuele en quoi li
 fiex dieu auoit mangie, soi tresime, deuant che qu'il
 doumast as onse sa char & son sane a vser. Et quant
 il le tint, si en fu moult lies, si l'enporta en sa maison
 & si l'ostioia en moult honeste lieu & en moult biel. Et
 quant il seut *que* li sauueres du monde estoit mors, &
 ke chil l'auoient trouue mort qui li voloient brisier les

¹—¹ Et le passa sans auiron al pan de sa chemise.—B.

[^{* leaf 7, col. 2]}

quisses autresi *com* as autres larrons, Il ne vaut mie tant atendre ke li felon li desloial qui le mescreoient le despendissent ne le mesissent ius de la crois a lor ordes mains cunchijes. Anchois vint il a pilate, qui *chiualers terriens* il estoit; Car il auoit este ses saudoiers .vij. ans tous plains. Et *quant* il vint denant lui, si li pria en guerredon de tous les seruiches qu'il li auoit fait, li otriast .i. don qui de *moult* petit coustement li serroit. Et pilates, qui *moult*¹ amoit & lui & son seruiche, li respondi ke il l'aroit; Car il le deuoit bien auoir plus riche qu'il n'auoit dit. Et ioseph li demanda le cors ihesu, et pilates li dona *comme* chil qui ne sauoit ke il li donnoit. Car il li quidoit donner le cors d'un poure pecheour: & il li donnoit le pardon des pecheours & le pain de vie. Il li quida doner vne poure caronge pour don: & il li donna le douneour de tous les grans & le resuscitement de toutes les karoignes qui en forme humaine sont fourmees. Che fu li plus riches dons *que* nus hom morteus donast onques. Mais pour chou *que* la consciense pilate fu tele ke il ne sauoit qu'il li donna, pour chou le doit on mieus apieler despit ke don. Car se il creist la grant hautece & la puissanche dont chil estoit qui cors il auoit done, il n'en presist pas toute la rikeche & la signourie du monde. Et ioseph qui la grant hautece du don coumissoit bien, en fu *moult* ioians *quant* il li fa otroies. Et si s'en tint bien apaiet *moult* plus *que* pylates ne s'en tint a bien paiant. Et *quant* il vint a la crois ou il pendoit encore, si *commencia* a plourer *moult* tenrement *pour* les grans dolours ke il veoit qu'il auoit souffertes. Et *quant* il l'eut despendu a grans sospirs & a grans plours, si le coucha en vn sepulchre qu'il auoit fait trenchier en la roche, ou il meismes deuoit estre mis a sa mort. Puis ala querre l'escuele en sa maison.²

Joseph is one of Pilate's knights [soldoiers, B.],

and begs a cheap gift of him,

Christ's body.

How great the gift really was.

Joseph weeps at the Cross;

[* leaf 7, col. 3] takes down the body, and puts it in his sepulchre.

¹ 'qui *moult*' is repeated twice in the MS.² Here follows (in A) an illustration with a different version

Et quant il vint au cors, si conquelli le degout du sane tant *com* il en puet auoir & si le mist en l'es-cuele. Puis reporta l'escuele en sa maison, par qui diex fist & moustra puis maintes *virtus* & en *terre* de *promission* & en maintes autres *terres*. Et quant il l'eut mise el plus net lieu ke il sauoit, si prist de ses plus riches dras, & s'en tourna au sepulchre, si enseveli le cors de son signour si richement & a *grant* honnour *com* il peut plus. Et quant il l'eut enseveli, si le coucha el sepulchre. et si mist a l'entree vne pierre moult *grant* & moult pesant, pour chou qu'il ne voloit *que* nus entrast el lieu ou si haute cose gisoit *com* estoit li cors del fil dieu.

Gets the dish, collects Christ's blood in it.

Wraps the body in rich clothis ;

puts a great stone at the entrance of the sepulchre.

Mais quant li iuif virent ke ioseph auoit despendu de la crois chelui qui il auoient iugiet a mort & dampne, & qu'il l'auoit si hautement enseveli, si en furent moult courchie & moult le tinrent a grant orguel. Si *présent* conseil ensamble, & disent ke *bien* estoit drois ke ioseph *comparast* che ke il auoit fait, & contre dieu & encontre le loy. Si pourparlerent ke il le prenderoient la nuit del premier *somme*, & si l'enmenroient¹ en tel lieu ke iamais n'oroit on de lui enseignies. A che conseil se tinrent tout ; si murent la nuit del premier *somme* & feri l'uns d'aus a l'uis. Et quant il fu ouuers, si *entrèrent* tuit ens a vne bruie, et *présent* ioseph tout endormi, si l'enmenerent loing de *iherusalem* bien .v. lieues en vne fort maison qui estoit l'eueske chayphas.

The Jews' anger.

[* leaf 7, back]

The Jews seize Joseph and carry him off out of Jerusalem,

of the blood-gathering. The heading is—"Ensi que iosephs recoilli le degout du sane qui issoit des plaies nostre seigneur qui puis fu apeles li *sains graalz*." The illustration figures Joseph sitting *under the cross*, and collecting the drops of blood from the chest and feet in a basin. Mary wringing her hands stands on Christ's right, and John, pointing to him, on the left. The cross-bars of the thieves' crosses pass under their arms behind their backs, their hands are folded on their bellies in front, and crosses of blood are on their folded hands, as if nails had been driven right through the hands and bellies. In MS 10,292, an angel is carrying off the child-soul of the repentant thief on the right ; while a devil pounces on that of the unrepentant one on the left.

¹ The MS repeats, "la nuit del premier *somme* : et si l'enmenroient."

and give him up
to two of their set,
who put him in
prison, and order
him to be fed on
bread and water.

When Christ
rises, Caiaphas
tells the jailer to
let Joseph starve,

but Christ brings
him the Dish with
the Blood into the
prison.

[* leaf 7, back,
col. 2]

Ichele maisons estoit en vne moult grant mareschiere : si i auoit .i. piler tout crues qui sambloit estre massis. Dedens che piler auoit la plus hideuse chartre qui onques fust veue, et la plus orde. Ne nus ne s'en aperchust se il ne li fust dit auant, tant soutiement estoit ouuree. Quant il orent ioseph mis hors de *ihusalem*, si le liurerent a deus seulement qui auoient iure ke ia nus par aus n'en saroit nouueles. Chil le menerent en la chartre, & deffendirent au chartrier ke il n'eust a manger ke vne pieche de pain le iour, & plain hanap d'iaue.¹ Et maintenant s'en retournerent en *ihusalem*, si qu'il i furent anchois qu'il aiournast. Et lors si oient le tumulte & la grant plainte, de ioseph qui pendus² est.³ Et quant pilates le seut, si en fu moult dolens, mais il n'en seut que faire. car il pensoit bien que che auoient fait li iuif par le conseil des maistres de la loy ; si n'en sauoit que faire. Et quant nint au diemenche ke *ihesus* fu resussites, & les gardes orent dit as iuis comment il auoient perdu *ihesu* : si manda chayphas a son chartrier qu'il ne li dounast iamais a manger, anchois le laissast morir de faim. Mais li sires pour qui seruiche li iuif pour-cachioient sa mort, ne le vaut pas werpir en sa meschanche ; Anchois li guerredouna a chent doubles son seruiche. Car maintenant ke ses cors fu issus du sepulchre, vint il a lui en la chartre ou il estoit, & si li porta por compaignie & pour comfort la sainte escuele que ioseph auoit ostoie en sa maison a tot le sanc qu'il auoit requelli. Et quant ioseph le vit, si en fu moult lies ; et lors seut il vraiment ke ch'estoit diex. si ne s'en repentoit mie de son seruiche, Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le confort et la compaignie de son signour. Ensi aparut li sauueres

¹ & vne hanapee d'aigue. 10,292, leaf 4. col. 1.

² ? for perus.

³ Et maintenant fu la nouuele espandue que ioseph estoit perus.—B.

du monde a ioseph anchois ke a autrui. Et si le confort moult, & dist *que* 'bien fust il seurs qu'il ne morroit pas en la prison, ains en istroit tous sains & tout saus, ne ia mal ne douleur n'i auroit, & si seroit tous iours en sa compaignie. Et quant il en istroit, il tourneroit a merueille tout le mont qui le ueroit. Et apres serroit ses nons portes en estrainges lieux, & par lui & par ses oirs. Mais encore ne estoit pas li termes *que* il en issist, ains demourroit grant pieche tant *que* tous li siecles quiderait qu'il fust mors. Et quant il l'en uerroient issir, si en serroit ses nons glorefies et loes, & maintes gens en kerroient.' Ensi remest ioseph en la prison tant *que* tous estoit oublies & ke nus ne tenoit mais parole de lui. Si remest sa feme moult esgaree, qui encore estoit iouene feme; Et ses flex iosephe[s] qui n'auoit k'an & demi quant ses peres fu mis en prison. Si fu la dame maintes fois amonestee de marier. Mais ele dit k'ele n'aroit iamaiz cernel compaignie deuant k'ele seust certaine nouuele de son mari; Car el l'amoit sour toute creature. Et quant li enfes uint a age de marier, si li enortèrent si parent *que* il se mariast. Mais il estoit si espris de l'amour ihesu crist par l'amonestement de sa mere, q' il dist qu'il ne feroit ia mariage de soi *que* a sainte eglise seulement. Car il creioient andoi, & auoient receu baptesme en la main saint Iakeme le menor, qui fu eueskes de iherusalem grant tans puis la mort ihesu crist. Et ioseph fu en la prison, ensi *com* vous aues oi, tant 'qu'il i demoura .xliij. ans, & lors l'en geta vaspasiens li empereres de rome. Et si orres *comment* il demoura .xliij. ans. Au iour *que* ihesus fu crucefies, tenoit tyberius cesar l'empire de rome, et apres che le tint il .x. ans. Apres regna gaius ses nies, qui ne vesqui ke .i. an. Et apres regna claudiens, qui tint l'empire de rome .xiiij. ans. Apres claudien regna noirs, sous qui sains pierres fu crucefies et sains paus decoles. Et si ne tint l'empire

Christ comforts Joseph, and assures him he shall live,

and carry His name to foreign lands.

Joseph's wife and his son Josephes are dismayed.

But she will not marry again,

and her son will only marry Holy Church.

How Joseph lived 42 years in prison, [* leaf 7, back, col. 3] and how he was delivered out of it.

The reigns of the Roman Emperors after Christ.

After Nero,
Titus reigns
over Rome,

and his son
Vespasian
becomes a leper.

Titus offers gifts
to any one who
will cure his son.

A knight of
Capernaum asks
to talk with
Vespasian,

and tells him how
he himself was a
leper, and was
cured by Jesus,

[* leaf 8]

who touched him
and made him
whole,

que .xliij. ans. Apres noiron regna tytus & vaspasijens ses flex, qui fu mesiaus. Et au tierch an que titus rechut l'empire, fu ioseph ietes de prison. E si poes conter .xliij. ans del cruchefiement ihesu crist iuse'au deliurement de ioseph. Et si ores comment il fu deliures. Il auint le premier an ke titus fu empereres que ses flex vaspasijens deuint mesiaus si tres durement que nus ne le pooit souffrir. De cheste cose eut titus si grant duel, qu'il n'en pooit estre confortes. Et fist sauoir par toutes terres ke qui porroit son fil garir de la meselerie, il li donroit si riche don com il oseroit¹ dire de bouche. Et quant il eut par tout fait sauoir, si ne trouua home qui l'en seust garir. Tant qu'il auint cose c'un chiualers de uers capharnaum vint a rome, qui en oi la parole. Et quant il vint deuant l'empereour, si dist qu'il parleroit uolentiers a son fil pour son preu. Et il le fist mener a la fenestre d'une cambre ou il estoit tous seus, si parloit on a lui par chele fenestre. Car on ne peust autrement souffrir le grant puasine qui de lui issoit. Et quant il eut son chief mis hors par la fenestre, si le regarda li chiualers, & vit qu'il estoit plus mesiaus que nus ne peust penser. Et chil li demanda tantost se il sauoit aucune cose qui li peust auoir mestier. Et li chiualers li dist: "Sire, certes ie uous y auoie, pour che ke ie fui ia mesiaus en m'enflanche." "Ha, biaux sire, dist chil, comment en ga'ristes vous donques?" "Chertes, dit cil, par .i. prophete qui fu en iudee ke li iuif ochisent a grant tort." "Et par quoi vous en gari il?" che dist uaspasiens. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Comment, dist il, si estoit de si grant pooir qu'il garissoit de meselerie?" "Certes, sire, dist li chiualers, encore faisait il plus; Car il resuscitoit les mors." Et il demanda pour quoi il auoit este ochis. "Certes, sire, dist il, por chou k'il prechoit ueritei, &

¹ MS osoroit.

ke il reprennoit les iuis de lor felounies. Et ie croi ke se vous tenies cose a quoi il eust touchie, *que vous gariries maintenant.*" Quant chil l'oi, si en eut trop grant leeche, & si fist enuoier *quere* son pere. Et si li fist conter la parole, car il ne pooit mais gaires parler. Et titus dist qu'il enuoieroit sauoir se on porroit riens trouuer ki a lui eust touchie. "Sire, dist uaspasiens, pries ent chest *chiualer* qui est de la terre. Et si li dounes tant du *uostre* ke il fache chest message. Car li euers me dist *que* ie garirai. Et se g'en puis garir, ie *promeech bien* au prophete *que* ie prendrai uenianche de la honte ke li iuif li fisent." Tant pria titus le *chiualer* ke il li otria a faire son message. Et il li bailla *moult* riche harnois, & si li bailla son seel, ke tout chil a qui ches letres venroient fesissent *quunque* il *commanderoit*. Lors en uint li *chiualers* en iudee, si trouua en *iherusalem* vn romain qui auoit non felis, qui a chel iour estoit garde de iudee & de sulie ensi, *com* li romain metoient lor gardes par les terres ke il auoient conquises. A chelui bailla li *chiualers* le seel l'empeur. Et quant chil ot leu les letres, si dist qu'il *commandast* son plaisir, & il seroit fais. Et li *chiualers* dist, ke il fesist crier par toute la terre, ke qui aroit nule cose ke *ihesus* eust tenue, aportast le auant; Et qui en cheleroit riens, et il peust estre apercheu, il n'en porroit escaper ke il n'en mourust. Ensi *com* il le *commanda*, ensi fu crie, & en *iherusalem* tout *premierement*. Mais onques ne vint auant qui riens en reconeust, Fors *que* vne feme de *moult* grant aage qui auoit nom marie la uenissiene.¹ Chele vint a felis, & si li porta vne pieche de toille k'ele auoit garde *moult* honorement puis le cruchefiement de *ihesu*; Et si le dist: "Sire, au iour *que* li sains prophetes fu menes cruchefiier, si passoie ie deuant lui, si portoeie vne pieche de toille uendre. Et il m'apiela, si me pria ke ie li prestasse

and that anything that Christ has touched would cure Vespasian.

Titus says he will send for something.

Titus asks the knight to undertake the task.

The knight finds Felix, governor of Jerusalem,

and orders him to have proclamation made for anything Christ has touched.

[* leaf 8, col. 2]

Mary the Phenician brings the Veronica cloth, and the knight takes it to Rome.

¹ qui auoit non uerone.—B. leaf 4, back, col. 1. at foot.

chele toille pour son vis essuer qui li degoutoit tous de suour. Et *quant* ie l'en oi essue, si l'enuolepai & l'enporta[i] en maison. Et *quant* ie le desuolepai, si trouuai la figure ihesu autresi parant ke se on l'eust painte en vne paroit. Des la en cha l'ai gardee, si ne fui onques puis si malade, se ie le poi veoir ke maintenant ne fuisse toute garie." Et ele desploia la toille, si sambla k'ele fust toute noueement tissue, & la figure i paroit autresi bien *com* s'ele i eust este lors emprentee. Chele toille en aporta li *chiualers* a rome. Et la nuit deuant che qu'il i uenist, si songoit vespasijens ke vns hom venoit de *uers* le chiel, si le prenoit as ongles, si l'escorchoit tout. Et *quant* il estoit escorchies, si gardoit en .i. miroir s'il se pooit counoistre. Et tous li siecles couroit apres lui & disoient "venes veoir l'omme mort qui est reuescus!" Au matin *quant* il fu leues, si uint ses peres deuant lui *com* chil qui l'amoit sour toute riens. Et *quant* vaspasiens le vit, si li dist: "Sire, faites vous lie, car ie sai de uoir que ie garirai," & lors si li dist son songe. A ches paroles vint li *chiualers*. Et *quant* vaspasijens le vit, qui encore estoit a la fenestre, si senti *que* tout li membre li alegoient. Si *commença* a huchier de si loing *com* il le vit: "Vous soijes li bien venus, car *vous* aportes ma sante." Et li *chiualers* desploia tantost la toille sans plus dire. Et maintenant que vaspasijens vit l'empreinte de la figure, si fu plus biaux & plus sains ke il n'auoit onques este nul iour. Et *quant* ses peres le vit, & les autres gens, si fu la ioie si *grans* que nus ne le kerroit qui veue ne l'eust. Et lors prist vaspasiens la visiere, si l'ostioia au plus houneralement *que* il peut. Et si dist qu'il ne fineroit iamais deuant che qu'il eust uengiet la honte au signeur qui sante li auoit rendue. Maintenant fist atourner son oirre, et mut pour aler en iudee, & si emmena le *chiualer* auoec lui, & si le fist signour de toute sa maison. Et *quant* il fu uenus en iherusalem,

Vespasian's
dream.

[* leaf 8, col. 3]

On seeing the
cloth, Vespasian
is healed,

and declares that
he will take
revenge for
Christ's death.

He goes to
Jerusalem.

si fist venir deuant lui marie la uenissienne. Et chele
 li nouma tous chiaus qui enchore vnoient *par* qui
 forche & *par* qui conseil *ihesus* auoit recheu mort. Et
 vaspasiens les fist tous prendre, & si fist faire .i. grant
 fu, & dist *que* la les ardroit tous. Et *quant* la feme
 ioseph oi ches nouueles, si vint auant entre li & son fil.
 Et si se clama de son singnour *que* il li auoient tolu, ne
 onques puis ensenges n'en auoit oies. Et on li demanda
 pour quoi il auoit *ihesu* despendu de la crois & mis en .i.
 sien sepulchre. Et *quant* il oi chou, si iura qu'il les arderoit
 tous se il ne li enseignoient ou il estoit. Et chil li respon-
 dirent ke ardoir les porroit : car il ne li porroient rendre,
 ne il ne sauoient *qu'il* estoit deuenus. Et il disoient noir
 ke il n'en sauoient nule uerite. Ne des .ij. qui le menerent
 en la prison n'i auoit il mais c'un seul vif. Car li
 autres eut la teste cauee dedens la semaine ke il l'orent
 enprisone. Et li cartiers chai des fenestres de la tour
 a terre l'endemain ke il li laissa a donner a manger.
 Ensi ne remest *que* li vns vis, che fu chayphas qui
 estoit euesques des iuis l'an ke *ihesus* cris morut. Et
quant il virent ke mourir les conuerroit, si dirent *que*
 d'aus porroit il faire sa uolente & son commandement,
 car il estoit noirs *qu'il* auoient pris ioseph. Mais il
 l'auoient bailliet a deus d'aus, pour chou *qu'il* ne voloient
 pas ke il seussent tuit ou il serroit en prison. De ches
 .ij. estoit chayphas li vns. Et se chil ne l' sauoit, dont
 n'en orroit il iamaiz nouuies *par* nule homme. Lors
 demanda chayphas a veoir. Et *quant* il fu venus
 deuant lui, si le fist bien garder, & tous les autres fist
 ardoir. Et *quant* il furent ars, si dist a chayphas ke il
 feroit de lui la grignour iustiche qui onques fust faite
 d'ome se il ne li rendoit ioseph. Et chayphas respon-
 doit *que* 'dont en pooit il faire la iustice tele *com* lui
 plairoit, ke se tout chil du monde l'auoient iure, ne l'
 porroient il rendre vif, se diex meismes non. Mais il
 li enseigneroit le lieu ou il auoit este en prison mis :

Mary names the
 traitors against
 Christ, and they
 are taken.

Joseph's wife
 begs for her
 husband.

The traitors
 cannot tell where
 he is,

though Caiaphas
 knows.
 [* leaf 8, back]

Caiaphas is
 brought up,
 and the others
 are burnt.

Caiaphas agrees
 to show where
 Joseph was
 imprisoned, if he
 is not to be burnt
 or slain.

Car de sa uie ne sauoit il riens. Mais ke che fust par tel *conuent* qu'il ne fust ars ne ochis.' Et vaspasiens respondi *que* tous seurs fust, car il li creantoit loiaument ke il ne le feroit ne ardoir ne ochirre. Et lors le mena chayphas a sa tour, au piler ou il estoit. Et si dist, "Sire, en chest piler fu il mis des *que* ihesus fu cruchefijes *que* ie n'auoie mie .xxxiiij. ans qui ore sui si vieus con vous poes veoir." Et vaspasijens li dist, "Ne t'esmaie, car chil *pour* qui il i fu mis, est tous poisans de lui garder sain & sauf, & tant & plus. Car moi *qui* onques scrui ne l'auoie, a il gari de plus vil mal qui soit." Lors *commanda* a chayphas ke il entrast en la chartre, et se il ne le trouoit viif, si en aportast les os. Et chayphas respondi ke il n'i *entreroit* s'il le deuoit tous desmembrer. Et uaspasiens respondi ke il n'auoit pas tort, car il n'estoit pas raisons que si desloiaus pechieres entrast en lieu ou si preudom fust *com* chil estoit qui de la crois auoit despendu le sauecur du monde. Lors dist qu'il meismes i *entreroit*. Si le fist aualer ens a cheus ou il plus se creoit. Et *quant* il vint a ual, si vit entour lui si grant clarte, ke s'il i eust .i.e. chierges alumes ele n'i fust pas si grans. Et il se tint a vne *part* tous cois, si fu tous esbahis de la grant clarte qu'il ueoit. Et *quant* il ot este grant pieche, si apiela ioseph. & ioseph respondi: "Biaus sire diex, qui est che qui m'apiele?" "Ie sui, dist il, uaspasijens li fiex l'empe-
recour." Et ioseph s'esmerueilla, car il ne quidoit auoir demoure en la prison *com* tant *com* il auoit du uenredi iuse'au dimeneche. Et au dimeneche li apparut ihesus cris, si ne quidoit pas ke en si peu de tans i eust empe-
recour cangie. Car la clartes ke ihesus cris i aporta *quant* il li apparut, ne estoit onques puis falie, si ne quidoit pas qu'il li fust onques puis anujtie. Lors demanda a uaspasijen, qu'il uoloit faire de lui. Et uaspasijens li dist, ke il l'estoit uenus deliurer, et uengier son signour des grans hontes c'on li auoit faites. Et *quant* ioseph

He takes them to
the prison,

but refuses to
enter it himself.
[* leaf 8, back,
col. 2]

Vespasian goes
down into it.

Vespasian tells
Joseph who he is,

and that he has
come to deliver
him.

l'oi, si en eut moult grant ioie. Lors se fist traire vaspasijens a mont tout *premierement* pour dire la sus la grant meruelle de la ioie qui ert a ual. Endementiers vint vne vois a ioseph qui li dist : " Ne t'esmaie mie, mais soies tous seurs, car li *terriens* vengieres est venus. Chil te uengera de tes anemis corporelment. Mais l'esperitueus uenianche serra asses plus gries. Et *quant* tu aras veu *quel* uenianche il en aura prise, si te mousterrai *com* grans paines il te *conuenra* souffrir *pour* mon non porter *par* les estranges terres." Et ioseph li respondi : " Sire, vos sergans est apparellies a *souffrir toutes les coses ke *vostre* bouche li daignera *comander*. mais *que* ferai ie de vo sainte escuele ? Car ie vauroie moult *qu'ele* peust estre celee, & ke ia nus ne le veist." Et la vois li respondi, " Ne t'esmaie de l'escuele. Car *quant* tu uenras en ta maison, tu le trouueras en cheli lieu ou tu l'auoies mise *quant* ie le te aportai chaisens. Or t'en va, car ie te pren en garde et en *conduit vers* tous homes." A tant s'en teut la vois, & vaspasijens qui ia estoit en haut, le refist traire a mont. Et *quant* chayphas le vit, qui estoit illueques, si ne li fu mie auis ke il fust enuieillis ne tant ne *quant* ; Anchois dist qu'il ne l'auoit onques veu plus biel qu'il estoit ore. Et ioseph, *quant* il le uit, ne le peust cunnoistre, tant estoit enuieillies & debrisies. Ne son fil meisme *quant* il le vint baisier, ne l'connut il mie : anchois demanda qui il estoit. Et chil qui entour estoient, li disent qu'il estoit ses fiens : & il ne l'crei mie. Apres le courut sa feme acoler & baisier, & il le *commencha* a regarder pour che que trop estoit cangie. Et ele li dist, " Sire, dont ne me counissies *vous* ? Je sui elyab *vostre* femme, & chis est iosephe[s] *vostre* fiex." Et il li dist ke il ne l'en kerra ia, se ele ne l'en desist uraies enseignes priuees. Et vaspasijens li dist : " ioseph, *com-bien* quidies vous auoir este en cheste prison ?" Et ioseph li dist, " Sire, ie i quit auoir demoure des uenredi iusch'a huj, & ie

A heavenly voice tells Joseph not to fear.

He asks after the Holy Dish :
[* leaf 8, back, col. 3]

the voice says it will be in his home.

Joseph is drawn up out of the prison.

He does not know Cadaphas, or his own son.

Joseph doesn't know his wife,

and thinks he has been only two days in prison;

quit qu'il soit hui diemenches. Et uenredi despendi iou le urai prophete de la crois, pour qui ie fui en prison mis." Et *quant* il eut che dit, Si *commenchie*rent a rire tout chil qui estoient entour lui. Car il quidoient *que* il fust ensi estourdis. Mais plus s'esmeruella cayphas de che qu'il auoit tant uestu sans boire & sans mangier. Et vaspasijens li dist, "*Par* foi, il me font entendant ke il a .xliij. ans ke li *pro*'phetes fu mis en crois, & ke *vous* aues este .xliij. ans en prison. Et *quant* *vous* fustes enprisonnes tyberius cesar estoit empereres de rome, & puis en i a eu trois. Ore est mes peres li quars." *Quant* ioseph che oi, si s'esmeruella trop. Et uaspasijens li amena cayphas deuant li, si li demanda se il le counissoit. Et il ne le connut mie: si demanda qui il estoit. ¹Et il respondi ke il estoit cayphas qui l'auoit mis en la prison entre lui & vn autre. Et si li dist ces enseignes, *que* *quant* il l'orent amene iuse'au pie de la tour, si le laissierent si durement chaoir a terre, ke il eut vne plaie sour le souchil. Iches enseignes conut bien ioseph, si lor moustra la plaie. & *quant* il vint en iherusalem, si li coururent si ami encontre, & les autres gens ensamble. Mais *moult* en i eut peu qui il peust counoistre, ne des siens ne des estranges. Et vaspasijens fist prendre tous chiaus qu'on peut trouner, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui auoient este en aide & en consentement de ihesu crucifijer, si les faisoit tous ardoir sans raenchon prendre. Et *quant* il eut tout ars cheus qui estoient vif ke ioseph peust *connoistre*, si fu tenus li plais de cayphas. Et uaspasijens apiela ioseph et chiaus de sa maison, si lor demanda *comment* il exploiteroit sauf son creant. Car il li auoit creante qu'il ne seroit

but Vespasian
tells him he has
[* leaf 9]
been there 12
years.

Joseph returns to
Jerusalem,

points out the
abettors of
Christ's death;
and Vespasian
burns them.

What is to be
done with
Caiaphas?

¹ & il li dist: "ie fui cayphas qui *vous* fis metre en prison; a cheles ensenges *que* *vous* nos laissames si chaioir *que* *vous* en eustes vne plaie en mi le front." 10,292, leaf 5, col. 2, middle.

ars ne ochis. Si i eut de teus qui iugierent ke il le fesist meüre en la prison ou ioseph auoit este, si mourust illuee de faim. Et li autre dirent ke il le pooit bien faire morir sans fauser son creant. Car il ne l' deuoit garandir *que* d'ardoir & d'ochire. Et s'il le faisoit noier, il ne serroit ne ochis ne ars. Et ioseph li dist: "Sire,

Have him drowned, for then he'll neither be burnt nor slain.

la forche & la signorie est en vous de lui faire morir. Mais, *pour* dieu, ne l' faites pas ensi. Car espoir encore amendera sa vie, & si kerra en chelui qui si longement m'a garde sain & sauf, & iete hors de ses mains & de mes autres anemis. Et *par* aventure encore le fera

Joseph asks that he may be spared.

[* leaf 9, col. 2]

nostre sires tel *que* il ne vauroit mie *qu'il* fust mors en chesti point." Et uaspasijens li respondi: "Des ke *vous* le loes, il sera grant masse fait *par* *vostre* conseil; Car ie ne le ferai pas morir. Mais en aucune maniere *conuient* il ke ie prenge ueniance de la mort au signeur *qu'il* fist crucefijer a tort, & se il plaist au signour ke il viue, il viuera. Mais *quant* ie mui en ches pais ie creantai au signour *que* ie ne retourneroie deuant *que* ie l'eusse

Vespasian's answer:

uengie a mon pooir del tort & de la honte qui en cheste vile li fu faite. Et ie l'en doi moult bien uengier; Car il me gari de la grignour meselerie *que* onques eors d'omme soustenist au mien espoir. Mais *quant* ie fui venus en cheste vile, & ie fis ardoir les premiers iuis *par* le conseil marie la venissiene qui m'enuoia la visiere dont ie gari, si vint la clamours a moi des iuis qui vous auoient mis en prison. Et cayphas me dist *qu'il* m'enseignerait le lieu ou *vous* auies este mis, *par* couuent ke ie li creantaisse loiaument *qu'il* ne serroit ars ne ochis. Et

he had vowed that he would revenge Christ's death,

and had burnt the first set of Jews;

ie, qui vous desirroie a ueoir plus ke nul home, li otriäi. Car i'esperoie bien *que* li sires *pour* qui *vous* esties en prison ne *vous* auoit pas si mauuais guerredon rendu *qu'il* *vous* eust laissie morir en l'ordure de chele chartre. Et *pour* chou *que* ie li otriäi, *conuient* il ke ie li tienge son couuent, ne ie ne le ferai pas mourir. Mais *pour* chou *que* i'en doi le haut signour en aucune maniere

but had promised Caiaphas not to burn or slay him,

and would there-
fore send him out
to sea in a boat,

to live, or drown.

[* leaf 9, col. 3]

Caiaphas is put
into a boat, and
pushed out to sea.

The contrast
between the
Pagans and Jews.

uengier, vous dirai *que* i'en ferai. Je le ferai metre en mer en .i. batiel. Et *quant* ie l'arai fait eslongier de terre as autres nes, si le laissera on aler ensi *comme* il plaira a dieu *qu'il* aut. Se diex vent *qu'il* viue, il vinera; et se il vent *qu'il* muire, il n'en escapera ia. Ensi porrai mon creant sauuer: & s'il plaist au haut *signour* ke il muire en chest tourment ou ie le ferai metre, dont en sera il bien uengies. *Et se il li plaist *qu'il* en escape, il ne sera pas escapes *par* moi, mais *par* sa manage." A tant feni li conseus. Et uaspasijens le fist maintenant metre en .i. batel, & si le fist as marounniers eslongier des riuages, Tant *qu'il* le laissierent aler la ou auenture le menroit.¹

Ensi vaspasiens uenga ihesu crist corporelment de ses'anemis. & non pas il tant seulement: anchois s'en uenga ihesus cris *par* lui. Et che fu pour exemple moustrer de la desloiaute des iuis. Car chil qui il auoit apiele kiens, che furent li paijen. ki li fisent *plus* d'oun-eur qui il apieloit ses fiex. che furent li iuif. Car li iuis l'auoient cruchefijet, & li paien le vengoient.

CHAPTER II.

How Joseph was commanded by Christ in a vision to go and preach the Gospel in foreign lands, taking the road to Ephrata, but carrying nothing with him but the Holy Dish, as God would provide for him. How Joseph is baptized by St Philip (p. 41); and also Vespasian and all his company: and how Vespasian keeps it secret from his father Titus, till it is known by a clerk's reproaching him at the siege of Jerusalem (p. 42).

Apres s'en dut vaspasijens retourner a rome. Et la nuit deuant *qu'il* s'en dut repairier, estoit ioseph en

¹ Here follows an illustration, representing Caiaphas in a smaller boat being pushed off by a sailor, who, with two other men (Vespasian and Joseph), stands in a larger boat.

son lit. Si li vint vne auisions, *que ihesus* cris uenoit
 deuant lui, si li disoit : “ Joseph, li *termes* est venus *que*
 tu t’en iras *prechier* mon non. Et si te *conuenra*
 laissier *pour* moi toute la terriene rikeche. Ne iamais
 en cheste *terre* ne retourneras ; anchois sera ta *semenche*
 espandue en si lontaignes *terres* ke tu ne le porroies
 penser ne quidier. Car i’ai esleu aemplir les estranges
terres de ta *semenche* ; ne mie de cheli ke tu engenras,
 Car de *iosephes* ton fil n’istra iamais carneus fruis ; Car
 il m’a *promise* *pardurable* chaaste. Or si garde ke tu
 te faches demain baptisier. Et si t’en iras mainten-
 ant hors de *iherusalem* en tel maniere ke iamais n’i
 entreras. Et si t’en iras sans or & sans argent & sans
 mounoie & sans caucheure ; ne ia ne porteras de tous
 auoirs *que* m’escuele seulement. Itant porteras auoec
 toi, & si recheueras en mainie et en *compaignie* tous
 chiaus & toutes cheles ki te vauront sieur, & ki vauront
 baptesme recheuoir. Mais ie ne veul ke nus port
 pecune en ta *compaignie*. Car tu & chil qui loiaument
 me seruiront auoec toi aront toutes les choses *que* lor
 cuer penseront & desirront. Et *quant* tu t’en vauras
 aler, si manderas tes parens, & tes amis, & les parens
 ta feme. Si lor anonche ma creanche, & lors si uerras
 ti quel vauroi[en]t croire & aler apres toi. Et *quant*
 tu istras de *iherusalem*, si t’en iras toute la noie qui ua
 a effrate. Et ie t’ensengnerai lors *que* tu deuras faire,
 & *comment* tu deuras aler.”

Christ appears to
 Joseph in a
 vision,

and says He has
 chosen him to fill
 foreign lands with
 his spiritual seed :

Joseph is to be
 baptized,
 [▼ leaf 9, back]

and go forth
 without money,
 or anything but
 the Dish ;

but all that they
 want they shall
 have.

Au matin bien main se leua ioseph, & rechut cresti-
 ente de la main saint philippe, ki dont estoit
 euesques de *iherusalem*. Et *quant* vaspasijens l’oi dire, si
 l’enuoia *querre*, & demanda *que* che senefioit qu’il auoit
 fait. Et ioseph li respondi ke ch’estoit li sauuenens *ihesu*
crist, & sans che ne pooit nus hom estre sains. Et *quant*
 vaspasijens l’oi, si dist *que* cheste creanche prenderoit
 il ; si se fist baptisier, & si fu ioseph ses maistres parins.
 Mais il fist iurer tous cheus de sa maisnie ke ia ses

Joseph is
 baptized by St
 Philip.

Vespasian is
 baptized,

and all his
company ; but it
is kept secret.

Of the destruc-
tions of Jerusa-
lem.

[* leaf 9, back,
col. 2]

How Vespasian
was reproached
by a cleric for
warring against
Christ.

peres n'en saroit riens *par aus*. Car il ne voloit pas *que* ses peres le seust deuant qu'il eust enquis de lui meismes si li plairoit la creanche a rechevoir ou non. Et ne *pour* quant il fist toute sa *compaignie* baptisier auoec lui. Ne onques ne fu descouuert ke il fust baptisies deuant ke il vinrent entre lui & son pere destruire *iherusalem* de la *grant* destruction qui fu anchois ke li crestijen s'en fuissent en la terre agrippe le fil herode agrippe. Car dont fu *la grans destructions. Mais a cheste destruction *que* tytus & vaspasijens firent, ne fu ele pas si destruite *com* a l'autre fois. Car dont fu ele si destruite qu'il n'i remest pierre sour autre. Ne li contes n'en parole en auant fors *que* tant *que* tytus & vaspasijens ses fiex orent assis *iherusalem*, ke il assirent dedens l'an ke iosep[h] fu mis hors de prison, si auint cose *que* vaspasiens assaloit moult durement. Car il estoit plains de moult *grant* proueeche & de *grant* hardement. Et uns clers qui auoit este a lui baptisier, le counut, si li *com- mencha* a crier : 'Alii vaspasiens, desloiaus sarrasins & puis crestiens renoies, pour quoi guerroies tu celui qui te gari de la meselerie, & qui baptesme tu reclus ?' A che mot laissa vaspasiens a assalir qu'il li reprochoit che *que* li clers auoit dit, & si le cacha hors de son lieu *grant* pieche. Mais che ne *content* pas les estoires des empereours. Or repaire li contes la u vaspasijens se part de ioseph & de *iherusalem*, ou il a la creanche recheue.

CHAPTER III.

Of Joseph. How he converts his relatives and induces them to go with him. How they come to Bethany, and the Wood of Ambush (p. 44). How he tells them not to care for lodging. How our Lord speaks to him (p. 44). How the people are miraculously fed. How they come to the city of Sarras, whence the Saracens take their name. How those are not to be believed who say that 'Saracen' is derived from Sara, Abraham's wife (p. 45). Of the worship of the Saracens. How God commands Joseph to preach to, and baptize, the inhabitants of Sarras (p. 46).

¹ **A** tant se taist li contes de vaspasijen, ke il n'en parole plus; & si *commenche* de ioseph. Et dist ke ioseph enuoie *querre* tous ses parens & ses amis, & si lor anoncha la creanche ensi *com* nostre sires l'auoit *commande*. Si lor *preecha* tant de ihesu crist qu'il en conuerti .lx. & xv. ; dont il i auoit de teus qui estoient baptisie, Mais il estoient refroidie de la creanche. Et li autre qui baptisie n'auoient este, Se fisent *maintenant baptisier. Lors s'en issi ioseph de la chite entre lui & sa *compaignie*, si estoit ia nonne passee. Et quant il fu issus hors de la vile, si tourna la uoie qui aloit a efrate ensi *com* nostre sires l'auoit *commande*. Et quant il vint a bethanie, si *commencha* a auespir. Et lors si li disent ses gens: "Biaus sire, ou herbergerons nous? se nous passons cheste uile nous ne trouuerons humais ou herbergier." Et ioseph lor respondi: "Signour frere & serors, or ne *vous* esmaies mie. Car diex li tous poissans pour qui amour nous somes issu de nostre naite,² nous *conseillera* en tel maniere ke il ne nous faudra ne osteus ne viande. Mais gardes ke *vous* ne *vous* desesperes de sa grant misericorde. Car se vous le voles loiaument seruir *comme* si crestijen, *vostre* euer

Joseph preaches to his relatives and friends,

and converts 75 of them.

[* leaf 9, back, col. 3]
They leave Jerusalem for ever,

and reach Bethany,

where they want to lodge.

Joseph tells them the Almighty will provide for them.

¹ An illustration of Joseph preaching to sixteen of his friends, heads this chapter.

² native land: 'car li sires por qui nos somes meu de no pais.'—B, leaf 5, back, col. 2.

ne penseront riens au matin *que* vous n'aies ains la nuit. Ne onques ne moustra tant d'amour a nos peres el desert *com* il moustra a nous se nous le seruons ensi *comme* peres doit estre seruis de ses enfans. Mais se nous le seruons *comme* fillastre, ausi *comme* nostre pere le seruient el desert, il ne nous fera mie *comme* peres, mais *comme* parrastres. Car il ne nous aidera pas, anchois nous faura *quant* nous arons grignour besoing de s'aide."

They go on to
the Wood of
Ambush.

A tant lascia ioseph a parler, si alerent tant ke il vinrent a .i. petit bos qui estoit a demie lieue de bethanie, si auoit non li bos des agais. Et si estoit apieles *par* chel non *pour* chou *que* en che bos fu agaities herodes thetrarches *quant* li iuis le liurerent a rethe le roi de damas *pour* sa fille ke il auoit laissie *quant* il prist la feme philippe son frere. *Quant* il furent venu a che bos, si apiela *nostres* sires ioseph, si li dist: "Joseph, ie sui tes diex, tes sauueres, tes defenderes, chil qui ieta tes peres de la main pharaon a *grant* signes & a *grant* demoustranches. Ie lor passai la *mer* rouge a sech, & les menai el desert *ou lor cuer auoient *quant* ke il voloient desirer. Illuec me courechierent il en mainte maniere, a l'iane de *contredit*, & au ueel *qu'il* firent *pour* aurer. Et ie toutes voies lor aidai & defendi¹ viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onques *pour* chou ne se recorderent ke ie lor eusse bien fait, ne plus uolentiers ne m'en seruient. Anchois me rendirent en la fin si felon loier *qu'il* me dampnerent el fust. Et se li pere m'ont mau serui, *pour* che ne harrai pas les fiex. Car ie veul penitanche des pechies, & si n'ai cure de mort. Et *pour* chou ke ie ne voel espandre ma misericorde sour les fiex as felons peres, *pour* chou t'ai esleu a porter mon non & ma creanche *par* les estranges terres. Et si seras guieres de grignour pule ke tu ne quides. & *par* toi

God's speech to
Joseph.

His mercy to
the Jews;
[* leaf 10]

their ingratitude
to him.

¹ MS aidrai et defendrai: '& iou li aidai.'—B.

aront il m'amour & m'aide se il me veulent tenir a pere
& a signour. Or va a ton pule, & si le fai herbergier
en che bos, & il aront toutes les viandes ke il vauront
auoir, eascuns en son habitacle. Et anchois *que* tu isses
de cest bos, feras a m'escuele *que* tu as vne petite arche
de fust en quoi tu le porteras. Et chascun iour feres
uos afflictions de double genoil deuant chele arche, &
dires vos orisons *pour* auoir l'amour de dieu vostre
seignour. Et *quant* tu vauras a moi *parler*, si ouueras
l'arche en *quel* lieu *que* tu soies, si ke tu seus uoies
l'escuele apertement. Mais ie ne voel ke nus touche a
l'escuele ke tu sans plus, & iosephes tes fiex. Or t'en
va, si atourne ton pule, & si fai ensi *com* ie t'ai com-
mande."

Joseph is to tell
his people that
they'll be
miraculously fed
in the wood.

He is to make an
ark of wood for
the Grail-Dish.

A tant s'en parti ioseph, & vint a son pule, si le fist
herbergier par le bos, es ramees & es fuellies. Et
quant il orent lor osteus fais, si alerent a orisons. Et
quant il reuinrent d'orisons, si trouua chascuns en sa loge
chou qu'il desiroit a mengier. Tant mangierent & burent
com eus plot, & furent si a 'aise. Au matin fist ioseph
faire l'arche, Si *com* nostre sires li auoit commande, &
mist dedens l'escuele au sauneour. Et *quant* tous li
pules eut este a orisons deuant l'arche, Si *com* nostre
sires li auoit commande, si uint deuant l'escuele au
sauneour. †Et *quant* tous li pulles eut este a orisons
deuant l'arche,† si s'en *partirent* du bos, & entrerent en
lor chemin. Si errerent tant *par* lor iournees ke il vin-
rent a vne elite qui auoit non sarras; ¹Si estoit entre
babilone & salauandre.¹ De chele elite issirent pre-
mierement sarrasin, & de sarras furent il *premierement*
sarrasin apiele. , Ne ne sont² pas a croire chil qui dient
que sarrasin furent apiele de sarra la feme abraham.
³Car che fu controuuaille, ne raisons ne samble che pas
a estre.³ Ne che n'est pas chose mesconueue, ke sarra
ne fust iuise, et ses fiex ysaac fu iuis; & iuis furent chil

The people camp
in the wood

and are fed
miraculously.
[* leaf 10, col. 2]

Joseph has the
ark made.

[†—† ? this re-
petition a scribe's
error.]

They start from
the wood, and on
the 11th day get
to

Sarras, whence
the Saracens
come;

for they are not
called after Sara,
Abraham's wife.

—¹, ³—³ not in B, leaf 5, back, col. 3. ² font. A, B.

ki de ysaac descendirent. Car *par* la grignour partie prent on le tout. Et puis k'il descendirent iuif de sarra, dont ne samble il pas raisons ke li sarrasin presissent lor non de li. Mais de chele chite qui auoit non sarras furent apiele sarrasin, *pour* che *que* che fu la premiere chites ou iches gens present certainete de sauoir ke il aouroient. Et la fu controuuee & establee la secte ke sarrasin maintinrent puis iuse'a la uenue de mahoumet, qui fu ennoies pour aus sauuer. Mais il dampna soi auant, & aus apres, pour sa glouternie. Car deuant che ke la secte fust qui establee fu en sarras, n'auoient ches gens nule certainete d'aouer. Anchois aourerent toutes les choses qui lor plaisoient, si ke che qu'il aouroient .i. iour n'auoient il pas a l'autre. Mais lors establirent il a aouer le soleil & la lune & les autres planetes. En chele citei vint ioseph & sa *compagnie* a l'onsime iour qu'il issi de *ihusalem*. Et quant il vint a l'en'tree de la vile, si l'apiela *nostres* sires, & si li dist : "Joseph, tu t'en iras en chele chite, si precheras mon non. Et tous chiaus qui la creanche recheneront, si les baptiseras el non del pere & del fil et del saint esperit." Et lors respondi ioseph : "Sire, *comment* saurai ie si bien preechier? ia ne m'e[n]tremis ie onques de tel cose." Et *nostre* sires li dist : "Ne t'esmaie mie de che. Car tu ne feras ke la bouche ouurir, & ie metrai dedens grant plente de *paroles*. Ne ia ne trouveras home de si grant sciencche plain qui puisse durer as *paroles* ke ie geterai hors de ta bouche. Et si te ferai pareil a mes apostles *par* les miracles & *par* les uirtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche. Car tant *com* tu serras vrais creans, ne m'oseras tu riens requerre ke tu n'aies a ton besoing. Ore t'en ua, & si pense de ma besoinge si bien faire ke tu en soijes paies *com*me loiaus sergaus. Ne ia de manaches *que* tu oies, ne soies peureus. Car ie te garderai et deffenderai en *quel* lieu ke tu soies."

How Mahomet was sent to save the Saracens, but damned himself and them.

The objects of worship of the men of Sarras.

[* leaf 10, col. 3]

God tells Joseph to baptize the people of Sarras,

and He will give him words to speak,

and do miracles by his hands,

and keep and defend him wherever he is.

CHAPTER IV.

How Joseph and his seventy-five disciples enter Sarras, and go to the Temple of the Sun, to the seat of judgment, where the wise men and Evalach the Lord of the city were assembled to consult how to revenge themselves on the Egyptians who had overcome them in battle. How Joseph thanks God that he has come at a favourable time (p. 48). How King Evalach's counsellors advise that he cannot oppose the Egyptians, but must make peace with them. How Joseph promises the King victory and everlasting joy, and tells him of the Saviour (p. 49). How the King cannot understand that one who suffered death can save him from death (p. 50).

A tant s'en parti ioseph, si entra en la chitei, entre lui et sa *compaignie*. Et *quant* li cytoien les virent uenir tant ensamble—car il estoient .lxxv.—& il les virent aler *tous* nus pies, si se meruellent ques gens che pooient estre. Et ioseph ne fina *onques* d'aler *par* la vile entre lui & ses disciples tant *qu'il* vint deuant le temple au soleil. Et che estoit li plus haus temples *qui* fust en la chite: & si le tenoient li sarrasin en grignour honour & en grignour reuerense ke tous les autres, *pour* chou *qu'il* estoit temples *qui est* li plus haus de tous les planetes. En l'entree de chel temple si auoit vnes loges *moult* riches & *moult* bieles *qui* estoient faites & establies a che ke li per de la chite i tenoient lor plais & lor affaires. Et ches loges **es-*toient apieles li siege des iugemens. En ches loges entra ioseph, & li .lxxv. ke ie vous ai dit *qui* estoient en sa *compaignie*. Et *vue* *moult* grant tumulte du pule sarrasinois les sieuoient, *pour* che *que* a *grant* meruelle resambloient *bien* estrange gent, ne *onques* mais si diuerse n'auoient veue. *Quant* ioseph fu entres es loges, si trouua *moult* *grant* assamblee de sarrasins, & le signour de la chite meismes, *qui* estoit apieles eualach li mescouneus. Et si estoit apieles li mescouneus *pour* chou ke nus hom de toute sa terre ne sauoit de *quel*

Joseph goes to
the temple of
the Sun,

[* leaf 10. back]

to the Seat of
Judgment,

and finds a
great assemblage
of Saracens and
their lord,
Evalach the
Unknown.

Of Evalach's
prowess.

But, as he was
old,

the Egyptians
had taken away
most of his land,
and beaten his
army; and so he
had assembled
his Council to
devise vengeance
on his enemy.

Joseph is glad
that he has come
at the time of
the king's need.

[* leaf 10, back,
col. 2]

The Counsellors
advise that peace
be made with
the Egyptians,

terre il estoit nes, ne de quel lieu il estoit venus, ne
onques par nului n'en auoient oi enseignes en la terre.
Mais il auoit este de si *grant* procche ke il auoit par sa
cheualerie *conquise* toute la terre insk'en l'entree de
egypte. Et encore estoit il *moult* preus & *moult* corageus,
mais il estoit ia si vieus ke ses aages ne pooit mais
souffrir qu'il soustenist le trauail de porter armes. Si
n'estoit mais tant redoutes ne tant cremus *com* il auoit
este en sa iouenche. Anchois le guerrioient li egyptijen,
si li auoient *grant* partie tolue de sa terre qui marchis-
soit a aus. Et il l'auoient desconfit en bataille, &
cachie de plache, n'auoit mie encore .vij. iours passes.
Et *pour* cheste cose auoit il mande tous les sages homes
& tous les anchijens qui estoient en son pooir. Car il
leur en noloit demander *consel*, *comment* il se porroit
vengier de la *grant* honte ke li egyptijen li auoient
faite.

Aches paroles vint ioseph, si entend i bien & oi ke
par laiens tenoient lor paroles de la desconfiture le
roi, & de sa mescheanche. Et *quant* il oi la uerite de la
cose, si en eut *moult* *grant* ioie. Car il se pensoit ke
ore estoit venue l'eure & li tans ke sa parole porroit
estre oie & mise a oeuvre par le *grant* besoing ke li
rois evalach a de l'aide nostre signour. Si encom-
mencha a rendre *grasees* a son creatour de che qu'il
auoit fait uenir laiens a si boin point. Et *quant* li rois
eut *parle* a tons ses barons, si ni puet trouer point de
conseil. anchois li estoient fali tot en trauers, Et
disoient ke as egyptijens ne assambleroient il mais.
Car il auoient trop grignour forche ke il n'auoient, si
ne lor porroit se meskeoir non. Et *bien* i *paroit*, che
disoient, qu'yne fois lor en estoit il ia mes-auenu si
laidement ke il ne quidoient mie *que* iamais peust estre
amende. Ensi *com* nous poes oir, li falirent tout, &
dirent, ke tel pais *com* il peust, *quesist* vers les egypt-
ijens: car de la guerre ne s'oseroient il mie entremetre.

De cheste chose fu li rois moult esbahis et moult espoentes, tant ke il ne sent *que* dire ne *que* faire. Lors vint ioseph deuant lui. & quant il le vit si triste¹ & si pensieu, si dist: "Rois eualach, ne soies tu pas esbahis. Car se tu veus croire mon conseil, tu aras ioie & uietoire de tous tes anemis, & conquerras auoec chou vne ioie autre, qui iamais ne prendra fin." Quant eualach l'oi ensi parler, si le regarda moult fiement, & si li dist: "Qui es tu, ua, qui uietoire me porroies donner de mes anemis, & la ioie qui iamais ne me fauroit?" A chest mot respondi ioseph & si li dist: "Par foi, rois, chou ne te promet ie mie ke ie te doinse la victoire ne la ioie perdurable. Mais tant te di ge bien, *que* se tu uoloies croire mon conseil, tu auroies & la victoire & la ioie sans fin, pour le don & pour le grasse de chelui qui de toutes choses est poissans." Et eualach li respondi, "Je escouterai moult uolontiers ques tes consaus porra estre. Mais se tu me dis conseil qui ne fache a otroijer, li damages en retournera sour ton cors." Et ioseph li respondi: "Rois, che sera tes consaus qui te sera a lounour de cors & a pourfit de l'ame. Car tu en seras honeres a ton viuant, & t'ame en sera sauuee apres ta mort." "Par foi," che dist li rois, "Ichis consaus ne fait mie a refuser. Or pues dont deuiser *ques* il sera. Car s'il est teus *com* tu m'as dit, ie n'aurai ia home en ma maison qui ie croie auant toi; anchois seras creus de toutes choses ke tu me vauras consillier." "Rois," che dist ioseph, "or enten donques *comment* tu seras *conseillies*. Il te conuenra tot premierement destruire & depechier les ymages *que* tu aoures. Car tu dis ke che sont ti dieu, et si lor demandes conseil & aie: et eles n'ont nul pooir de toi aidier ne de nuire a autrui. Et tant saches tu bien de voir que ti anchisour en ont tot este engingnie & deceu. Car tout chil qui croient que ches ymages

at which the king is dismayed.

Joseph promises him victory, and also endless joy.

Eualach asks who Joseph is.

Joseph says that the king's victory will be the gift of the Almighty.

[* leaf 10, back, col. 3]

Joseph tells Eualach to destroy his images, for they can neither help nor hurt any one.

¹ *tristre* is a known form, though the *r* is inorganic.

and no man
should believe
in a bit of wood
or stone, but in
Him who died on
the Cross to save
the world.

Evalach's doubts.

How can one
who can't save
himself save
another?

Joseph explains.

[* leaf 11]

Evalach's further
questions and
Joseph's answers.

lor peussent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre ouuree par main d'ome le puisse garandir de mort ne de mal. Mais celui doit on aourer, qui souffri angoisse de le mort en la crois de son boin gre & de sa boine volente, pour sauuer le monde & pour deliurer des perdurables paines d'infer." "Comment," che dist li rois, "me ueus tu dire ke chil est poissans de moi sauuer apres la mort, & de moi donner hounour terriene, qui souffri angoisse de mort ensi *com* tu meismes li tesmoignes? Il ne me samble mie ke chil soit vrais diex, qui angoisse puet tant iustichier k'ele le maine iuse'a la mort; ne il n'est mie auis qu'il puist estre uoirs, ne raisons ne samble che mie. Ne ie ne puis mie veoir *comment* chil me garandisse de mort, qui soi meisme n'en puet garandir. Car mauuaisement sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph: "Rois, li sauueres du mont souffri si deboinairement la mort, ke *quant* li faus tes'moing des felons iuis l'acusoiert deuant pylate, & pylates meismes li demandoit se ch'estoit uoirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si *que* pylates s'enmerueilloit moult durement de che ke il ne li uoloit respondre." A cheste mot respondi li rois, & si li dist: "Or me di, biaux amis, vious tu dire a chertes et a uoir ke il soit diex pour che qu'il souffri la mort en cheste maniere?" Et ioseph li respondi: "¹Naie, dist il, *pour* che ne di ge mie qu'il fust diex, ne *par* che ne conquist il mie sa deite, anchois estoit diex deuant tous les orages,² & tous iours sera diex *que* ia ses regnes ne *prendra fin*¹." Et li rois respondi: "Coment me veus tu prouer, *pour* chou se il morut, ke li mondes fust *par* sa mort sauues?" "Che te *con-*

¹—¹ il est diex deuant & apres tous les autres. MS 10,292, leaf 6, col. 3.

² 7 aages.

terai ie *bien*, dist ioseph, *comme* chil qui *bien* le sai.
Ne ia, che saches tu de voir, ne te ferai riens entendant
ke ie ne sache uraiement. Mais or escoute, si oras
comment il auint."

CHAPTER V.

Joseph tells Evalach the story of Christ's Birth, Life, Death,
Descent into Hell, Resurrection, and Ascension, and his
sending the Holy Ghost to his disciples.

1" **A**v tans auguste chesar le boin empereour de
rome qui tint l'empire .xliij. ans, et garda la terre
si longement en ferme pais, au chief de xxvij. ans apres
che qu'il eut este coronés, auint *que* diex enuoia son
angele en vne chite de galylee qui est apiclee nazareth,
a vne puchiele qui auoit non marie. Et quant li
angeles vint deuant li, si li dist, "Diex te saut, marie,
plaine de grasse, diex soit en ta *compaignie*. Tu es
benoite deseu're toutes autres femes, & li fruis de ton
uentre est beneois." Quant la puchele oi la parole, si
en fu moult esbahie, & *commencha* a *pourpenser* de quel
maniere chis salus pooit estre. Et li angeles li dist:
"Marie, ne sois de riens esbahie. Car li sires du chiel
t'a regardee et dounee sa grasse. Et si saches de uoir,
ke tu enchainteras, & si enfanteras .j. fil qui sera
apicles *ihesus*.² Ch'il enfes sera de moult grant pois-
sanche: Car il sera fiex dieu." Et la puchiele re-
spondi: "Biaus sire, *comment* porra chou auenir? Ia
ne conui iou onques home carnelment." Et li angeles
li dist: "Marie, li sains *esperis* descendra en toi, & la
virtus dieu le haut en-umbrera dedens ton cors." Et
la puchiele respondi al angele: "Diex *nostre* sire fache

How God sent
his angel to the
Virgin Mary,

[* leaf 11, col. 2]

who told her
she should
conceive and
bear a child
who should be
called Jesus
Christ.

¹ An illustration of Joseph discoursing to Evalach heads
this chapter.

² MS ihc.

How the Spirit
descended into
her, and she
brought forth a
vallet who was
called Christ.

How 3 kings of
the East come to
worship Christ,
led by a star.

How Herod
kills 140,000
young children.

[* leaf 11, col. 3]

How the Virgia
goes into Egypt,

and at Christ's
approach all the
images in the
temples fell
down and were
broken.

How at 30 he is
baptized, and
works great
miracles,

son plaisir de mi *comme* de s'anehiele, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descendi li sains esperis dedens li, & si enchaina. Et *quant* ele ot le fruit porte iuse'a son droit *terme*, si enfanta .i. vallet qui fu apieles *ihesus*, ensi *com* li anges l'auoit dit. Chil enfes fu de si *grant* hauteche & de si *grant* pooir ke troi roi d'orient le viurent aourer au tresime iour de sa natiuite. Et si aporta cascuns del plus chier auoir *qu'il* puet trouner en toute sa *terre*. Ne onques n'i orent *conduit* ne auoient ke seulement vne estoile, qui aparut si tost *com* il fu nes, ne onques mais n'auoit este veue. Et *quant* herodes (qui estoit roi de iudee) seut ke vns teus enfes estoit nes qui serroit rois des iuis, si en eut paour ke il ne le desiretast; si fist ochire tous les enfans de la *terre* de bethleem de .ij. ans & demi en aual, Tant *qu'il* en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se quida herodes nengier del enfant. Mais li haus sires qui de tout *est* poissans sauoit bien son mauuais pense, Si garda li soi meisme des mains as felons *qu'il* ne porent a'uoir de lui ballie. Anchois l'enporta la vierge puehiele sa mere en egypt[te], & si i demoura iuse' apres la mort herode par l'amonestement d'un angele. Et *quant* il fu portes en egypte, & il *commencha* a entrer en la *terre*, si fist si *grant* demoustranche de sa venue ke il n'eut temple en toute le *terre* de egypte dont auenne ymage ne chaist a *terre*, & debrisoient toutes de teus en i auoit. Iteus sinefianches faisoit li urais diens en sa petiteche. Et *quant* il fu raportes de egypte, & il crut tant *qu'il* vint en aage de .xxx. ans, si rechut baptesme, & lors *commencha* il a faire les *grans* miracles en apiert. Car il rendoit as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & aler tous sains. Il garissoit de si vil enfermete *com* de meselerie. Il faisoit les sours oir eler. Il faisoit

les mors reuenir en vie. Iteus miracles faisoit
 li vrais diex en apert, uoiant toutes les gens. Et
quant il eut ensi oure en maint lieux & par maintes
 fois, si en orent enuie li iuis. Si *parlerent* a .i. de ses
 disciples ke il prist d'aus .xxx. deniers, si le vendi.
 Et chil le prisent, si le crucefierent el fust. Et *quant*
 l'ame fu issue de son glorieus cors, si ala en infer, & si
 en ieta hors tous chiaus qui son seruiche auoient fait
 en tere puis le *commenchement* du monde. Et *quant*
 vint au tierch iour *apres* che qu'il eut este mis el
 sepulchre—car iou meismes l'i mis, & le despendi de la
 crois—Si resuscita, & s'en issi del sepulchre tous en
 cors & en esperit. Ne onques les gardes qui estoient
 mises pour lui garder, ne le peurent si bien gaitier qu'il
 ne s'en issist. & si remest li sepuchres autresi fermes
com li iuif l'auoient laissie *quant* il l'eurent fait garder.
 Car il l'auoient mis desous vne moult grant pierre &
 moult grosse: si fu trouuee en tout autrestel maniere
com ele i auoit este mise. Et *quant* il fu resuscites,
 si apparut puis maintes fois a ses amis qui moult estoient
 dolent & esbahi de la mort de lui. Et puis fist il
 deuant aus plusieurs miracles, *par* quoi il sauoient de
 uoir ke il estoit vrais diex. Et *quant* il eut este .xl.
 iours en terre *apres* sa resurrection, si monta au quaran-
 tisme iour el chiel, voiant ses disciples. Et *quant* vint
 a l'onsime iour *apres* chou ke il i fu montes, si lor
 enuoia le *saint* esperit de la destre a son grant pere
 glorieus, de les qui il siet & sera perdurablement."

till the Jews
bribe one of his
disciples,

and crucify him.

He goes into
hell and releases
his servants,

and rises again
the third day.

[* leaf 11, back]
How Christ
appeared after
his resurrection,

and ascended
into heaven,

and sent the
Holy Spirit to
his disciples.

CHAPTER VI.

Eualach's objections to, and questions on, Christ's story.

Joseph answers, explaining why God sent Christ on earth (pp. 54-5); in what sense he had a father and mother (p. 56); how there is also the Holy Ghost (p. 57); and how the three persons are yet one God (p. 57). He tells, too, of the creation of men to replace the Tenth Legion of Angels, and of the Temptation and Fall (p. 58); of Christ's taking flesh (p. 59), and how he went into and came out of his mother's womb without hurt to her virginity (p. 59); how he was baptized and crucified, and went into hell (p. 60); and how he took out of hell all who had done his works during their lives (p. 60).

Eualach asks,
'Had your God
a father and
mother?'

'Then he must
have been born
of man and
woman.'

¹ **A** chiest mot respondi eualach, & si li dist:
"Coment dina, tesmoignes tu donques ke chil
diex qui tu tiens a si poissant ke tu l'apicles signour de
toutes choses, eut pere & mere?" "voirement, che dist
iosephi, testmoi[n]g iou, & di pour voir, ke il eut & l'un
& l'autre." "Et puis ke il eut, che dist eualach, &
pere & mere, dont ne nascui il mie sans assablement
d'ome & de feme. Car de feme ne puet enfes naistre
se il n'est engenres dedeus par acompaignement d'ome.
Et se enfes estoit en autre maniere *concheus*, che seroit
contre nature & *contre acoustumanche*." "Rois, dist
iosephi, ie te mousterrai apertement & te ferai cou-
noistre comment il fu *concheus* sans nulle carnal
compaignie. Et comment il nascui de la puchiele sans
le puchelaige maumetre ne empirier." "Cheste pro-
uanche, dist li rois, escouterai iou moult volentiers."

Joseph explains:

[* If 11, bk, col. 2]
'God saw evils
increase on
earth,

"Il auint chose, dist Ioseph, ke li sauueres du monde
vit les maus qui monteplioient en terre, & si vit ke li
bien & li mal estoient tout vu de guerredon. Car
autresi *bien* aloit chil en infer qui tous iours auoit fait
bien, comme chil qui tous les maus auoit fais. Et li

¹ At the head of this chapter is an illumination, with the title, "Ensi que iosephus & ses peres desputent de le foi au roi eualac."

dons sires se pensa ke che n'estoit pas raisons ke li mal fuissent parel as biens, ne li preudom *comparast* la folie au mauuais. Si dist qu'il raiemberroit home de dolours d'infer. Si prist son fil & si l'enuoia en terre pour *acomplir* toutes les coses qui appartenöient a nature d'ome, fors *que* pechiet seulement. Et *quant* il fu uestus de mortel char, pour chou ne laissa il mie a estre diex si *com* il auoit tous iours este. Mais il prist chou qu'il n'auoit onques eu, che fu mortalites. Et pour chou *que* li pere uit qu'il ne pooit raiembre tout le monde par .i. home qui fust samblans as autres, pour chou i enuoia il son fil qui estoit quites & nes des pechies dont tout li autre estoient entechiet et maumis. Car il n'estoit pas raisons ne drois ke nus pechieres rachataist les autres pecheours. Ne puis qu'il estoient tout entechie, *comment* pooit ne deuoit garandir li vns l'autre, ne deliurer? Mais pour chou ke li fieus dieu fu nes & mondes de tous pechies & de toutes uilenies, pour chou eut il le pooir de racater le perdurable mort del home *par* le mort de son *precieus* cors." "Pour chou, dist eualach, ke ie ne te ting pour jure¹, Car *quant* tu m'as vne cose recounue & puis si le menoies *apres*. Car encore tesmoignes tu de ton dieu, ke il a pere, & si dis ke il ne fu pas engenres de carnal *compaignie*. & che ne puet auenir, ne raisons ne verites ne samble che mie." "Rois, dist ioseph, tu m'as en *conuent* ke tu m'esouteras a prouer *comment* il puet naistre de char de feme sans assam^blement de char d'ome, & sans maumetre le puchelaige de sa mere qui tous iours fu puchiele, & *apres* & denant, & *comment* il puet auoir pere sans estre engenres carnement." "Tout chou, dit le rois, doi iou escouter sans faille. Et ie l'escouterai uolentiers, Se tu le me sauöies faire entendre. Mais tu ne sables pas hom qui soit si durement fondes de haute clergie *que* tu peusses prouuer cose qui si grant meruelle est a dire *que* ele est

and, to rescue men from hell, sent His son to fulfil all belonging to man's nature;

but he remained God.

The world could not be redeemed by a sinner,

but as Christ was clean from sin, he could redeem men from eternal death.*

[1 livre]
Eualach does not see it.

Joseph tells him he has agreed to hear his proof.

[* 1f 11, bk, col. 3.]

Eualach thinks Joseph hardly learned enough to prove his point.

Joseph says he
will first explain
how Christ had a
father.

God is called
Christ's Father,

for he begat him
before the ages,
not carnally
but spiritually.

For Christ was
not made, but
begotten of
spiritual beget-
ting.

His birth by his
mother was of
[* leaf 12]
flesh; but that
by his Father, of
spirit, and im-
mortal.

Of the Virgin's
virginity.

encontre nature et encontre acoustumanche, ne onques
mais oie ne fu." "Rois, fait ioseph, ore m'escoute, &
ie te mousterrai *comment* il nascui de la puchiele sans
carnel *compaignie*. Iche te mousterrai, mais tu oras
auant *comment* il eut pere, qui fiex il fu sans carnel
engengrure. Il est uoirs ke il est vns seus diex, chil
qui toutes choses fist de noient. Chil fu tous iours
diex, & diex sera tous iours. Car il n'eut onques *com-*
menchement, ne fin ne puet auoir a nul tans. Chil est
apieles peres, & ensi l'apielent chil qui sont urai ereant.
Et ne pour *quant* se il l'apielent pere, pour chou ne
sont il urai ereant, Se il ne le croient de cuer ensi *com*
la bouche le dist. Car *comment que* la bouche paraut,
del cuer muet la boine creanche & la mauuaise. Ichil
diex si est apieles peres, pour chou ke chil de qui ie te
parole est ses fieus, car il l'engendra desdeuant le *com-*
menchement de tous les aages. Et si ne l'engendra il
mie carnement, mais esperituelment. Ne li peres ne
fu onques fais ne eries ne engenres, ne onques ne
naseni. Ne li fiex meismes ne fu onques fais ne eries,
mais il fu engenres si *com vous* aues oi ke i'ai dit, de
l'esperitel engengrure. Et si fu puis nes de la *virgene*.
Mais chele natiuites ne fu mie selone la deite, mais
selone l'umanite. Easi poes entendre, & deues, ke la
natiuites de par sa mere fu faite carnement, mais *la*
natiuites ke il eut de *par* son pere fu esperitelment.
Chele de par la mere fu mortuus. Car chele humanites
morut ke il *prist* dedens les flans a le virge marie, de
qui il fist sa mere. Mais chele de *par* le pere fu *per-*
durable. Car chou ke il eut de par le pere ne souffri
onques mort, che est la deites qui ia ne li faura, anchois
durra tous iours sans prendre fin. Ore aues oi *com-*
ment li fiex dieu fu engenres & nes del pere esperitel-
ment, & *comment* il fu nes carnement de la mere.
Apres oras *comment* li puchelages de la glorieuse
puchiele qui fu sa mere remest autresi sains apres

comme deuant, & autresi entirs sans maumetre & sans entamer. Mais ie *vous* dirai auant d'une persone qui de ches deus issi & qui est parelle et ingaus as autres deus personnes. Che est li sains esperis. Ichil sains esperis ne fu onques fais, ne cries, ne engenres par le pere ne par le fil. Mais il est issus & de l'un & de l'autre. Chil sains esperis est conforteres, & consillieres, & espurgemens des cuers & des pensees. Chil sains esperis faisoit as prophetes¹ parler che ke il disrent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forsenes porroit faire estables les paroles qui li uolent hors de la bouche. Toutes ches choses ouuroit li sains esperis en aus. & qui urais creans est, il croit & aoure le saint esperit autresi *com* le pere & le fil. Li peres est parfaits diex par soi, & si a parfaite deite enterine & perdurable sans fin et sans commencement, & de toutes choses est poissans. Li fieus autresi est parfaits diex & perdurables, & si est paraus au pere; selonc l'umanite est il plus bas ke li peres. Mais li fiex selonc l'umanite est mortuus. Li sains esperis est parfaits diex en soi meisme, & selonc la deite est tous paraus au pere & au fil. Ensi est li peres diex, & li fiex dieus, & li sains esperis diex. Et ne pour quant il ne sont mie troi dieu. Car pour chou se il sont trois choses en personnes, pour chou ne sont il pas troi dieu, mais vns tous sens. Car soit che que li peres & li fiex & li sains esperis soient trois personnes, ne pour quant si ne sont il ke vne seule chose en nature et en deite & en poissanche. Car autresi poissans est li peres *com* est li fieus & li sains esperis. Et autresi grans est li fieus en deite *com* est li peres & li sains esperis. Et d'autrestel grandeeche est li sains esperis *com* est li peres & li fiex. Ensi uienent ches trois personnes d'un seul dieu, & a vn seul dieu repairent ches trois personnes. & autrestant puet li une comme les trois, ne les trois ne

But first of the Holy Ghost,

who is the Comforter and the Purifier,

who made the prophets speak,

and who is worshipped like the Father and Son. The Father is perfect God, and the Son too, though below the Father as to his manhood;

and the Holy Ghost is perfect God;

but they are not three Gods, [* leaf 12, col. 2]

but one God,

one in nature, godhead, and power,

all equally great.

¹ faisoit les apostles parler.—B, leaf 6, back, col. 3.

The three are
called the
Trinity, and
the one Unity.

How God said,
'Let us make
man in our
image, after
our likeness,'

and called the
Son to make so
high a thing as
man to replace
the tenth legion
of angels.

How, when man
was cast out of
paradise, a hard
saying was
spoken to him.

[* leaf 12, col. 2]
God's curse on
Adam and men

and on Eve and
women.

How really the
curse has been
fulfilled.

sont autre chose naturellement ke vne. Ches trois per-
sones apielent li vrai ereant, trinite ; & le seul dieu
apielent il unite ; & si aurent les trois personnes. Ches
trois personnes furent moult bien ramentens au com-
menchement du monde quant li peres cria toutes
choses, car il dist 'Faisons home a nostre ymage, a
nostre samblanche.' Chestre parole dist li peres a son
chier fil. Car il sauoit bien, comme chil qui toutes
choses a denant ses iex, ke li fiex soustenroit encore
angoisse de mort pour homme rachater des grans
doleurs ou il cairoit par son mesfait. Pour che apiela
li peres la persone del fil a faire si haute chose comme
li hom deuoit estre, qui il ne voloit fourmer ne establir
ke seulement pour restorer la disime legion des anges
qui estoit cheu du chiel par son orguel. Et quant li
hom eut trespasse le commandement de son creatour
del fruit que il manga par l'amonest[em]ent de la feme
qui li dyables dechut, si fu maintenant jetes hors de
paradis, & si li fu dite vne moult felenesse parole. Car
ses sires qui l'auoit fait a sa samblanche, li reproua la
grant aaise ke il auoit perdue par son mesfait, & li
nouma le grant damaige qu'il en auroit. car il li dist :
'Pour chou ke tu as *plus obeï a ta feme ke ie t'auoie
donec, ke a moi qui t'auoie fait, pour chou soufferras
tous iours mais tel paine, & tu & ti oir, ke vous man-
geres vostre pain en travail & en suour.' 'Et tu,' dist
il a la feme, 'enfanteras ta porteure en tristeeche & en
doleur.' Chestre promesse a moult bien rendue a tous
cheus qui d'omme sont puis issu.¹ Car nus n'enterra ia
en ches siecle, tant soit de grant poissanche, qui ia
soit deliures de trauail & de paine des ichele eure ke il
s'en ist. Ne ia feme n'i enfantera a si petit de dolour
k'ele n'en soustienge plus ke ses euers ne porroit penser
ne sa lange dire. Et tant durement ont achate le
pechieu au premier home, si oir qui de lui sont issu, ke

* ceste promesse a il bien maintenue a tous ceaus qui el monde sont.—B.

il n'i eut onques chelui, tant fesist bienfait en sa vie,
 ke l'ame de lui n'en alast en infer si tost comme ele
 partoit du cors. Tant *que* li fiex dieu ne vaut plus
 souffrir cheste grant douleur, si descendi en terre pour
 chou ke il voloit l'ome metre hors de la grant male
 aventure *que* il soustenoit pour son mesfait. Si uit *que*
 ore auoit il asses compare son outrage, & ke bien estoit
 de[s] ore mais tans & eure ke il le rapelast en pite &
 en misericorde. Et quant il fu en terre descendus, il
 ne le uoloit pas maintenant aler *querre* en infer, &
 traire hors a forche, sans raison moustrer. Anchois
 entra pour lui en vne chartre qui moult estoit escarse &
 estroite a herbergier si haut home & si riche *comme*
 chelui qui estoit sires de toutes choses. Che fu li
 uentres de la puchele ou il se herberga. Apres, quant
 il eut este en chele chartre .ix. mois en prison, si s'en
 issi a droite eure de naistre, ensi *comme* l'humanites le
 requeroit. Et ne pour quant de tout en tout ne fu il
 mie *concheus* ne nes si *com* humanites requiert.
 Humanites requiert sans faille, ke hom naisse, & ke
 il soit *concheus*. & en cheste maniere accompli *il
 humanite, d'estre *concheus* & de naistre. Mais hu-
 manites requiert plus. Ele requiert ke hom naisse en
 douleur & en tristeché, & ke il soit carnement *concheus*
 d'omme & de feme. En cheste maniere n'accompli il
 mie humanite. Car il ne fu mie *concheus* par assam-
 blement d'ome & de feme, Mais par l'aumbrement del
 saint esperit qui descendi par l'orelle de la puchele
 dedens le glorieus vaissiel de son beneoit uentre. En
 chelui vaissiel ke li sains esperis vint purifier, se
 herberga li fiex dieu. & si nascui si sagement ke onques
 li puchelages de sa glorieuse mere n'en fu maumis, ne a
 l'entrer ne a l'issir. Mais tout autresi *com* li rais du
 soleil luit parmi la clere iauc si *qu'il* est ueus inse'au
 fons, sans che *qu'il* ne desoiure mie les ondes de l'iaue
 ne ne depart, anchois remaint autresi clere & autresi

To rescue men
 from sorrow,
 Christ descended
 on earth,

and when there

entered a strait
 and narrow
 prison,

the Virgin's
 womb;

and was there
 nine months, and
 then came out;

[* leaf 12, back]
 but not, as
 humanity needs,
 with pain and
 sorrow and
 carnal assembly,

but by the over-
 shadowing of
 the Holy Ghost,
 through the ear
 of the Virgin.

How Christ's
 birth injured
 not the virginity
 of His mother,
 as a sunbeam
 hurts not the
 clear water.

The three differences between the conception of Christ and men.

1. It was without sin.
2. Without carnal assembling.

3. His mother did not lose her virginity,

or suffer Eve's curse,

for the birth was painless.

[* If 12, bk, col. 2]

How Christ lived 32 years on earth,

and at 30 was baptized

by St John the Baptist, and three years after, died,

and went down into hell.
How Christ rescued the doers of his works from hell.

biele *com* ele a deuant este, Tout autresi entra li fiex dieu dedens le uentre de la puchiele sans son puchelage maumetre ne empirier. Et en son *concheuement* si eut .iij. manieres qui onques mais oies n'auoient este en *concheuement* d'omme & de feme. Car il fu tout *premierement* *concheus* sans pechie. Che est la *premiere* maniere. L'autre maniere si est, *qu'il* fu *concheus* sans *carnel compaignie*, ne che n'auoit onques este oi. La tierche maniere fu de chou ke sa mere ki puchiele estoit, ne pierdi onques son puchelage, ne au *concheuoir* ne au naistre. Anchois le laissa chil qui l'eslut a estre sa mere autresi saine & autresi entierre *com* il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la *premiere* feme *quant* il li fu dit 'tu enfanteras ta porteur en douleur.' Car il nascui si saintement ke onques sa mere n'en eut ne douleur ne angoisse. Iches manieres merueilleuses aporta li fiex dieu, & a son *concheuoir* & a son naistre. Et *quant* il fu nes, pour chou ne 'vaut il mie tantost rachater l'omme ke il estoit uenus querre, anchois demoura xxxij. aus en terre, & conuersa en samblanche d'ome auoec les autres homes. Et *quant* vint au chief de xxx. ans, si rechut tous premiers nostre sauement. Che fu baptesme. Car il se fist baptisier a vne home qui il porta tesmoing ke il estoit li plus haus vers dieu qui onques nasquist de feme desflourie. Che fu *sains* Jehans baptistes. Et *quant* vint au tierch an apres son baptisement, si souffri angoisse de mort. Car il uoloit *acomplir* toutes les choses qui *apartenoi*ent a humanite, fors seulement pechie. Et *quant* il eut souffiert si *grant* angoisse *comme* de mort pour l'amour de homme, si en ala en infer il meismes, & si en traist trestous chiaus & trestoutes cheles qui ses oeures auoient faites en lor vies. Si *grant* amour moustra diex a l'omme: car il ne le vaut onques rachater des douleurs ke il souffroit *par* autrui mort ke par la soie

Ore poes auoir entendu *comment* il eut pere sans carnel engrenement, & *comment* il nasqui de feme sans compaignie d'ome, & *comment* il nasqui de la puchiele sans son puchelage maumetre ne empirier."

Joseph sums up his speech.

CHAPTER VII.

Part 1. How Evalach remarks that Joseph has been saying just what he likes, and nothing which looks like truth. Joseph answers and confounds the doctors of the city (p. 62). How Evalach sends for Joseph's companions, and how Joseph's son tells the king why they go barefooted (p. 62-3). How Evalach lodges Joseph and his company (p. 63).

Part 2, p. 63. How Evalach in his bed thinks about the defence of his country, and the Trinity and the Virgin's virginity (p. 64). How he sees a vision of three trees, of which the middle one, with an ugly bark, bleeds when cut, and jumps out of its bark, and then into it again (p. 65); and how washing in its blood changes men's forms (p. 65); and how some of the tree's roots and leaves are pluckt and burnt (p. 65). How Evalach tells his vision to a chamberlain; and they see three writings on the trees, 'This creates,' 'This saves,' 'This purifies' (p. 66); how the three trees are truly one (p. 67). How the king and his chamberlain see a child pass and repass through a lockt door in a wall (p. 67); and a voice tells the king—this is a type of the Miraculous Conception of Christ (p. 68).

Lors parla eualach & si dist: "Tu me fais entendre que tant vnes choses ke nus ne porroit metre en uoir, ne en nule maniere ne samble raisons. Car tu dis ke il ne fu pas engrenes en la feme dont il nascui, & ke ele estoit puchiele, ne onques ses puchelages n'en empira. Apres me dis, ke li peres & li fiex & li sains esperis ne sont ke vns sens diex, & si est chascuns d'aus .iij. diex par soi." "Lors, dist ioseph, tu l'as bien recorde ensi comme le t'ai dit, & ensi le tesmoigne iou bien encore." "Par foi, dist li rois, tu tesmoignes chou ke tu ueus. Mais tu ne dis nule chose qui par samblant puisse estre uoire." A tant fist li rois enuoier querre tous les clers

Evalach thinks Joseph's sayings neither true nor reasonable;

he has said what he likes.

[* leaf 12, back,
col. 3]
The learned of
the city come,
and Joseph con-
founds them.

Evalach asks
Why he is
named Joseph of
Arimathæa.

Evalach pro-
mises to house
Joseph, and to
hear him next
day.

Joseph tells him
he has 75 com-
panions who for
the love of Christ
have given up all
earthly wealth.

Evalach desires
to see these
companions,

and asks them
why they suffer
such hardships.
Josephes (Jo-
seph's son) says,
'for the love of
Christ,

[* leaf 13]

*de la chite. & *quant* il furent tout uenu, si commencha ioseph a *parler* a aus si durement, & traioit si *auant* tous les fors mos des escriptures, ke chil s'en esbahissoient tout, et disrent en la fin ke il ne li responderoient mais deuant l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda *comment* il estoit apieles ioseph de arimathie. Et li rois esgarda les pies qu'il auoit nus, si les vit moult bians et mout blans, si li sambla meruelles bien hom qui eust este a grant aaise, & soupechounoit dedens son cuer ke il fust de haute gent nes, si l'en prist moult grant pites. Lors l'apiela, & si li dist: "Ioseph, ie te ferai herbergier anuit mais, & si aras pour toi aaisier tout quanke deuieras de bouche. Et demain *parleras* a moi. Car ie t'ai anuit moult uolentiers escoute, & plus volentiers t'escouterai iou demain, ear ie serai de grignour loisir *que* ie n'ai hui este." "Sire, che dist ioseph, ie ne sui mie seus en cheste vile, anchois i a en ma *compaignie* en-chore .lxxv. ke hommes ke femes. Et si sachies de voir, ke il n'en i a vn ne vne qui *pour* l'amour ihesu crist n'ait laissies toutes les *terrienes* richoises. Si me vont siewant sans or & sans argent, ensi pourement *com* vous me poes veoir. Mais ne pour *quant* se il vont ensi pourement, pour chou ne meurent il mie de fain; ains *sont* il assase de la rikeche au gloriens signour en *qui* il croient, ke lor cuer ne desirroient nule viande *terriene* dont il n'aient a lor volente." Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou il estoient areste, si les fist venir deuant lui. Et *quant* li rois les vit venir tous nus pies & si pourement vestus, si en eut moult grant pite selonc sa creanche. Si les apiela, & lor demanda *pour* quoi il souffroient si grant penitanche, d'aler nus pies & d'estre vieument vestu & pourement. Lors li respondi li fiex ioseph, *qui* estoit apieles iosephes, *et si li dist: "Rois, nous souffrons

cheste petite penitanche pour l'amour del glorieus fil
 dieu, qui si grant & si angoisseuse le souffri pour nous,
 ke il en eut tresperchiet le cors & les membres si
 uieument & a si grant honte comme chil qui fu de-
 trachies & mesames et cruchefijes en mi lieu de deus who was cruci-
fied between
two thieves,
 larrons. & tout chou souffri il pour nous de son boin
 gre & de boine volente. En quel seruiche li porriens
 nous mieus rendre qui peust che seruiche guerredouer.
 Se nous nous souffriemes a crucefijer autresi com il fist
 soi, ne l'auriemes nous pas guerredone asses, car il com-
 mencha. La bontes *commenche* du plus haut au plus
 bas, ch'est de dieu a home. Il est bien drois k'ele li for whom we
ought to die
twice over.'
 soit guerredonee a double. Ensi nous *conuenroit* morir
 deus fois pour lui se nous li voliens sa bonte guerre-
 douer. Chertes, moult seroit de boine eure nes qui
 cent fois porroit morir, & cent fois morroit, par con-
 uent ke sa mors fust au plaisir & a la uolente del
 glorieus signour, & ke il tenist sa bonte a bien guerre-
 donee." Quant li rois oi chelui si bien parler, si
 demanda a ioseph qui il estoit, & comment il auoit non.
 Et ioseph li dist, "sire, il est mes fiex, et si est apieles
 iosephes." Et il demanda se il sauoit de letres. Et
 ioseph li respondi ke il en sauoit tant que nus elers de
 son eage n'en pooit plus sauoir, & si parloit si bien et
 si beel com il auoit oi. Lors apiela li rois vn sien
 sergant, & si li commanda que il herbergast ioseph el
 plus aaisie ostel de la uile, et si gardast ke il ne li fausist
 nule riens, ne a lui ne a sa compaignie. Ensi depart-
 tirent chelui iour, si en fu menes ioseph & sa com-
 paignie a .i. moult riche ostel & moult aaisie, si orent a
 chele nuit a grant plente de moult boines viandes, & si
 orent moult boins lis ke il auoient tant longement
 desirres. Car il n'auoient geu en lit onques puis ke il
 auoient este men de lor osteus.

Evalach asks who
 Josephes is,

The king has
 Joseph and his
 companions nobly
 lodged for the
 night,

and the beds
 are very good.

[11.] *chi laisserons de ioseph & de sa compaignie, [* leaf 13, col. 2]
 & si vous dirons del roi eualach qui gist en sa cambre. Evalach in bed
 is troubled with
 two thoughts :

*moult pensieus, & moult entrepris de deus pensees. Li premiers est, de sa terre desfendre encontre les egyp-
tijens qui moult durement li auoient gastee sa terre, et
lui meisme desconfit & cachie de la plache. De chesti
pense estoit il si entrepris que en nule maniere il n'en
sauoit ke faire. Anchois auoit moult grant peur ke il
ne perdist & sa terre et toute s'ounour terriene, par che
ke si baron li estoient tout failli. D'autre part estoit
si pensis de che que ioseph li auoit dit, que il le feroit
venir au deseure de tous ses anemis, & ke il li feroit
gaaignier la grant ioie qui ia ne prenderoit fin, se il
voloit son conseil eroire. Mais nule riens, tant i pensast
durement, ne li pooit faire entendre comment li peres
& li fiex & li sains esperis estoient trois persones, & si
n'estoit c'une seule cose. Et si ne pooit croire ke la
virge eust concheu & enfante sans son puchelage
maumetre. Iches deus seules choses ne li pooit nus
faire entendre ne counoistre. Endementiers ke il pen-
soit a ches deus choses counoistre & apercheuoir, primes
a l'une & puis a l'autre, si li auint vne auisions, ke il
veoit en mi lieu de sa maison la choke d'un grant
arbre. Mais il ne pooit apercheuoir ques arbres c'estoit,
ne de quel nature. De chele choke naissoient .iij.
ieton moult grant & moult droit & moult haut. & si
estoient tout .iij. d'un grant & d'un gros & d'une
maniere, Ne mais itant ke li moiens estoit couuers
d'une laide escorche oseure, & li autre doi l'auoient
autresi clere comme cristaus. Desous le premier ieton
a destre si auoit gens de toutes manieres. & de ches
gens s'en departoient doi de la compaignie, si s'en
aloient iuse'a vne fosse qui estoit vn peu loing. Et
quant il venoient a la fosse, si saloient dedens. La
fosse estoit si laide & si noire que nus n'en porroit tant
dire qu'il n'en y eust encore plus. Quant chil doi
estoient dedens, si commenoit a fine forehe que tout li
autre alaissent apres, & il i aloient tout & saloient ens,*

1, how to defend
his land;

2, of what Joseph
had told him,

and how the
Father, Son,
and Holy Ghost
were three, and
yet one;
and how the
Virgin had
borne a child
without losing
her virginity.

Evalach's vision.
He sees the stock
of a tree, whence
spring three equal
trunks,

the middle one
having an ugly
bark.

Under the first
trunk are many
people; two go
to a ditch

[* leaf 13, col. 3]
and jump into it;

most of the others
follow them and
jump in too;

li vns apres l'autre, sans chou ke nus n'en repairoit. Et quant il en i eut tant sali ke la menre partie fu remese, Si uinrent li vn de cheus qui remes furent, Si coururent a l'arbre qui auoit la laide escorche, si le commenchierent a decauper tout enuiron; & quant il eurent chou fait, il ne s'en vaurent pas a tant souffrir, anchois le perchoient a tareles en .iiij. brankes qui i estoient. Et quant il l'orent ensi mehaiguie ke des plaies ke il li eurent faites enuiron, ke des pertuis¹ que il li orent fais as tareles, si en issi vns si grans ruissiaus de sanc, ke tot chil qui i estoient s'i peussent baignier; Tant ke il pechoia. & quant il fu cheus, si n'i remest onques riens de lui en la plache, fors ke seulement l'escorche de hors, qui remest illuec tout en .i. monchiel. Mais li frais dedens qui estoit plus biaux & plus elers ke ie ne vous sauroie conter, fist si grant saut au kaoir que il se lancha iusques dedens la fosse ou les gens estoient cheues. Et quant li rois se regarda, si uit l'arbre lanchier hors de la fosse, & si entraînnoit apres lui moult grant partie de la gent qui dedens la fosse estoient, & se tenoient as rains & as brankes enuiron. Apres chou reuenoit li arbres en son lieu, & si se reuestoit de l'escorche ke il auoit deuant eue, mais ele uiuoit toute, & deuenoit si elere & si resplendissans que nus hom qui deuant l'eust esgardee ne peust quidier ne croire ke che fust ele. Apres esgarda li rois, si uit ke vne partie des gens qui estoient remes de salir en la fosse, prenoient le sanc qui estoit a terre coules, si en lauioient le cors. Et maintenant qu'il s'en estoient lane, si cangoient tout leur samblanches *et lor figures. Et l'autre partie prenoient les rains de l'arbre & les fuelles, si en decaupoient vne partie & en ardoient. Cheste meruelle esgarda li rois moult longement, & de la grant meruelle que il en auoit fu si esbahis, que il quidoit tout uraiement dormir, & ke che

but some run to the ugly-barked tree and chop it all round.

A great stream of blood flows out,

and leaves the bark, but the fruit jumps into the ditch:

the tree jumps out of the ditch, dragging much people with it,

and gets into its bark again, and becomes bright and shining.

The king sees some of the people wash their bodies with the blood in the ditch; it changes them;

[* leaf 13, back]

the others cut off branches and leaves from the tree

and burn them.

¹ MS *pertrus*.

He thinks it must
be a dream,

but finds he is
really awake,

and so rouses a
trustworthy
chamberlain,

and shows him
the trees,

and tells him not
to fear;

and takes the
candles by his
bed to look at the
trees.

He sees there are
three, and that
the ugly-barked
one springs out
of the first, and
the third from
the other two;
and that on the
first is, 'This
creates,' on the
second, 'This
saves,' on the
third, 'This
purifies.'

[* If 13, bk, col. 2]

fust songes ke il veoit. Et quant il eut moult longement este en chest quidier, si se tourna & retourna, & aperchut, & seut uraiement *que* il ueilloit, & *que* il ne songoit mie. Et lors fu il asses plus esbahis *que* il n'auoit deuant este, & plus s'esmerueilla asses quel merueille che pooit estre. Et quant il i eut grant pieche pense, si esueilla .i. sien camberlenc qui gisoit deuant lui, en qui il se fioit moult. Si se pensa ke a chesti seul mousterroit s'auision, & ke ia autres ne le uerroit *que* il peust. Et quant il l'eut esuillie moult coïement, *que* li autre ne l'oissent qui gisoient entour, si le traist d'une part, & si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis *que* il ne peut onques parler d'une moult grant pieche. Quant li rois eualach le vit si durement esbahi, si le prist par le main, & si le *commencha* moult a conforter, & dist ke il n'eust mie paour, car de chou ne li pooit nus maus uenir. Lors se traist il meismes vers sa couche, & prist les chierges qui ardoient deuant son lit, & si les aporta par deuant les .iij. arbres pour esgarder & pour counoistre de quel maniere il pooient estre. Mais tant *commut* il bien *que* il estoient troi, & *que* li moiens, qui auoit en le laide escorche, naissoit del premier. Et li tiers si issoit & de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascade des arbres letres escrites, les vnes d'or, & les autres d'asur. Et si disoient les letres del premier arbre: "Chist forme." Et li arbres secons auoit letres qui disoient: "chist saune." Et les letres del tierch arbre disoient: "Chist purefie." Et quant li rois se regarda, si uit *que* tout li *troi arbre uenoient a vne tige, & ke ele estoit si soutieus, *que* nus n'en peust deuïser le commencement, tant durement i auisast. Et si estoit la tige si haute *que* nus hom, tant eust clere esgardenre, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient sutil li enlachment

des trois arbres *que* quant il estoit au roi auis ke il eust deuises tous trois uraiment, & *conneu* l'un del l'autre, Apres li estoit auis *qu'il* n'i veoit ke une seule maniere de fuelles, & de fust, & de fruit, & ke li troi arbre *qu'il* auoit auant deuises en trois coses n'estoient c'une seule chose ore en droit. Ensi desdisoit chou *qu'il* auoit deuant iugie, Si en estoit si esbahis *qu'il* ne se sauoit a quoi tenir. Endementiers *qu'il* pensoit a cheste meruelle *qu'il* ne pooit *connoistre* du tout en tout, Si regarda *vers* vn mur d'une sieve cambre dont li huis estoit de marbre, seeles dedens le mur si soutieument *qu'a* paines peust estre apercheu ke il i eust huis ne entree, tant i seust on esgarder ententieument. Ne il meismes ne quidoit mie ke nus de sa maison le seust ke il tout seulement. Et *quant* il regarda *vers* l'uis, si vit ke vns petis enfes estoit dedens, qui moult estoit & biaux & blons. Et si entroit en tel maniere ke li huis n'ouuroit ne tant ne *quant*, Anchois remanoit autresi seres & autresi clos *com* il estoit deuant chou *qu'il* i entrast. Et *quant* il eut vn peu demoure, si reuint hors isnel le pas tout autresi *com* il i estoit entres sans l'uis ouurir, ne onques n'i parut eu nule maniere *qu'il* i fust entres ne issus. Et *quant* li rois vit cheste chose, si fu asses plus esbahis de cheste meruelle *qu'il* n'auoit este de toutes les autres. Car il ne quidoit ke diex ne autres peust dedens si fort *mur* entrer *qu'en* aucune maniere n'i parust. Lors *commencha* moult durement a penser li rois, & ses *camberlens* qui estoit auoec lui estoit si esbahis & si peureus *qu'il* n'osoit mot dire de la bouche, anchois gisoit tous estendus a terre autresi *que* se il fust tous mors. Et li rois vint a lui & si le leua *par* la main destre en haut, & si li dist se il auoit toutes ches meruelles veues, & ke il l'en estoit auis. Et chil regarda le roi si *com* il peut. Et *quant* il eut le pooir de parler, si li dist: "A, sire, merchi, ne me metes plus en parole de nule chose,

The three trees
are truly one.

The king is con-
founded.

He looks at a
secret door of
marble,

and sees a little
child who has
come through it
without its open-
ing,

and goes back
through it also.

The king wonders
still more.

[* If 13, bk. col. 3]
The chamberlain
lies on the ground
as if he were dead,

but at last speaks
to the king.

The king keeps
thinking of the
wonder of the
Child.

A voice tells him
that it is a type
of the Miraculous
Conception of
Christ.

The people in the
palace are terrified
at the noise of the
voice.

The king tells
them it was a clap
[• leaf 14]
of thunder;

he cannot sleep,
but desires to tell
Joseph his vision.

mais menes moi en tel lieu *que* ie ne voie autresteus meruelles *comme* iou ai veues. Car ie ne porroie viure en nule maniere pour *que* ie les veisse." A tant le prist li rois, si l'enmenoit en vne cambre pour faire couchier. Et toutes uoies aloit pensant a la meruelle ke il auoit veue del enfant qui ensi estoit entres en la cambre, & issus. Ensi *com* il aloit pensant & meruellant dedens son cuer *comment* che pooit estre avenu, si oi vne vois qui dist: "Eualach, de quoi te meruelles tu? autresi *comme* li enfes est entres dedens ta cambre uoians tes iex, et *com* il en est issus ariere sans l'uis ouurir ne depichier, autresi entra li salueres du monde dedens le uentre de la uirge sans son puchelage enpirier ne maumetre, & autresi s'en issi." Quant li camberlens oi la vois parler, lors parent si grant paour qu'il ne se peut onques soustenir, anchois chai tous pames a terre, & quida bien de uoir *que* tous li palais chaist sour lui, si grans effrois fist la vois quant ele parla. Et li rois meismes en auoit si grant paour *que* nus n'en porroit dire la maniere. Ne onques en tout le palais n'eut home ne cheualier ne sergant qui ne s'en esuillast, tel noise & tel effrois oient *par* le palais. Et quant il eurent demande au roi, qui il trouuerent leue, quel cose che peust estre, Si respondi li rois *que* che auoit este vns eff'rois de tounoire. Et che dist il, pour chou qu'il ne uoloit mie *que* nus d'aus seust s'auision, se cil non *qui* il l'auoit moustree. A tant s'en rala couchier li rois, & tout li autre se recouchierent. Mais li rois n'i dormi onques del oel, anchois li tardoit moult *que* li iours fust uenus. Car il parlast moult uolentiers a ioseph priucement de chele vision qui li estoit aparue.

CHAPTER VIII.¹

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 69-71). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain; and that Josephes shall be consecrate to Christ, and take charge of His flesh and blood (p. 71-2). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 72); and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 72). And how holy men of White Britain, now called England, descended from Galahad (p. 72).

OR vous lairons a tant ester del roi, Si vous parlerons de ioseph qui se gist en son lit moult pensis & moult angoisseus del roi eualach, *comment* il le porroit tourner a la creanche ihesu crist. Car il se pense ke s'il ore n'est mis el point de croire, il n'i sera iamais mis. Car il a or en droit *trop grant* mestier & de l'aie de dieu & del conseil as sages gens, *pour* chou ke il ne garde l'eure qu'il ait pierdu ou la millour partie de sa terre ou toute, *par* che *que* tous li mieus de son barnage li est faillis a son *grant* besoing. De cheste cose estoit ioseph en si *grant* quiseneon, qu'il ne pooit dormir del oel, ne ne faisoit se penser non. Et *quant* il eut geu vne *grant* pieche en tel maniere ke il n'i eut ne dormi ne repose, si sali hors de son lit, & si se coucha a la terre a nus keustes & a nus genous, & *commencha* moult piteusement a souspirer del cuer & a plorer des iex. Et si *commencha* en ses plours & en ses soupirs vne orison en tel maniere *com* vous porres oir. "Biaus sire diex, *tous poissans peres, fontaine de confort, habundans de misericorde, qui desis a pule d'israel *par* la bouche moysi ton saint ministre cheste *parole*: 'Ysaihel,² se tu veus faire che *que* ie te *commanderai*, tu n'establiras

Joseph lies in bed, and sorrows over king Evalach's state.

Joseph leaps out of bed, and kneels bare-kneed on the floor,

and calls on God,

[* leaf 14, col. 2]

by his promises to the Israelites,

¹ Illustration here, of Joseph praying. ² ? for Ysrahel.

to show his power
and mercy on
Evalach and the
Saracens,

who worship
images of wood
and stone.

Joseph conjures
God,—by His
death on the
Cross,

by His deliver-
ance of Joseph
himself from
prison,

by His saving
David from
Goliath,

by His protecting
Daniel in the
lions' den,
by His forgive-
ness of Mary
Magdalene,
by His deliver-
ance of Susannah,

by His rescue
of the children
of Israel from
bondage,

[* leaf 14, col. 3]

by His delivering
them from all
troubles and put-
ting their ene-
mies under their
feet,—

mie dieu nouiel, ne n'avras dieu estrange. Car ie sui li
tiens dieus qui tu dois aourer, qui te ieta de la signourie
pharaon qui te tenoit en seruage.' Biaux sire, ensi *com*
il est uoirs qu'il n'est autres diex *que* tu, & ke on ne
doit autrui aourer, ensi noirement demoustres tu ta *grant*
poissanche & ta *grant* misericorde sour chel roi pecheour,
& sour les autres de cheste chite, qui si sont desuoiet de
la uoie de uerite, ke il ne counoissent lor creatour,
anchois aurent les ymages de pierre & de fust qui ne lor
poent aidier; & il i ont mise lor creanche ke eles les
deffendent de lor maus, & eles les mainent a lor per-
durable mort. Biaux sire, glorieus rois de toutes choses,
qui, pour sauuer le mont *qui* perissoit, daignas angoisse
de mort souffrir en la crois ou iou te vi claufichie. Sire,
qui par ta poissanche me ietas sain & sauf de la prison
ou ie demourai .xliij. ans ke onques n'i goustai de nule
terriene viande. Glorieus sire, plains de toutes pites,
qui sauuas le roy dauid ton sergant contre goulías le
grant¹ qui tant maus auoit fait a ton pule. Sire diex
perdurables, sans *commenchement* & sans fin, qui
garandis daniel ton prophete en la fosse ou il fu mis
entre les lyons; Qui a la glorieuse pecheresse marie
magdalaine perdounas ses pechies en la maison symon
le liepreus. Sire, qui susanne la feme ioachim deliuras
del faus tesmoing ke li doi viellart portoient encontre
li. Sire, glorieus peres esperitueus, qui ietas les fiex
ysrael del seruage pharaon, & les passas outre la mer
rouge a sech, & qui les menas el desiert ou tu fesis plus
pour aus qu'il ne deseruirent vers toi; ear tu le
racmplisoies de toutes iches choses *que* lor cuer desir-
oient. & il ne se gardoient mie de toutes lor desloiautes
faire uoiant toi, anchois te courehierent pluseur[s] fies, &
tu toutes voies les deliuras de toutes lor tribulations, &
mesis tous lor anemis desous lor pies. Sire, plains de
misericorde, ensi *com* nous creons ke tu iches choses

¹ ? geant (not in B, leaf 8. col. 1).

fesis, & qu'il n'est autres diex que tu seus: Ensi
 uoirement enuoies tu hastien conseil au roi eualach,
 qui tant *est* desconsillies pechieres qu'il ne puet estre
 ramenes a la uoie de uerite, se tu par ta grant
 poissanche ne l'en enuoies le corage & la uolente par
 le raemplissement de ton saint esperit qui *est* confors
 & consaus as desconsillies. Sire, ia desis tu a moi
 qui sui tes sergans quant ie issi de ma naete par ton
commandement, que tu ne m'escondiroies de rien que ie
 te requessisse de boin cuer & de boine uolente pour ke
 ie vausisse seruir loiaument a ton *commandement*.
 Orre, enten[d] donques la proiere que tes sergans qui
 chi est, fait a toi, & si i met conseil selonc ta grant
 misericorde & selonc ta grande poissanche. Ne pour
 moi, biaux sire diex, ne le faches tu mie, mais pour ton
 non essauchier & aleuer, & pour demoustrer as gens ke
 tu seus ies li tres haus dieus qui as pooir & signourie
 deseur toutes les creatures. Glorieus sire dies, che est
 drois que tu rendes a sainte eglise che ke tu li as
 promis. Car tu le dois essauchier & acroistre par tout
 le monde, & il est ore endroit bien tans & lieus ke ele
 soit essauchie & acreue, & tes sains nons soit aoures en
 cheste biele chite desconsillie, qui si grant mestier a de
 ton conseil & de t'aie." Ensi fu ioseph grant pieche de
 la nuit en plours et en larmes et en orisons & en
 proieres, a keustes nus, & a genous. Et quant il eut sa
 proiere fince, Si oi vne vois qui li dist: "Ioseph, lieue
 sus, car tes proieres sont oies & recheues de ton
 creatour. Et bien sachiez tu de noir ke li rois mandra
 toi prochainement. Car il a anuit veue vne grant
 partie de mes demoustranches & de mes merueilles.
 Et il t'enuoiera le matin querre, pour espondre & pour
 deuiser che ke il a anuit veu & oi. Et tu vien le
 matin tantost com l'aube aparistra, & tu & ta compaignie,
 si me rendra crisons & proieres chascun endroit soi, &
 si verres .i. nouiel estableissement ke ie ne vous ai pas

to send counsell to
King Evalach.

'Hear thy serv-
ant's prayer,

not for himself,
but to exalt Thy
name,

and increase
Thy church in
this fine but
misguided city.'

A voice tells
Joseph that

[* leaf 14, back]

the king will send
for him to explain
his dream,

and that Josephs shall be consecrated to God and take charge of His flesh and blood.

Joseph arises and goes to bed with his wife Helyab, but not from carnal desire.

How Joseph and his wife lived purely together,

and had no lust when they begat Galahad, their youngest son,

the ancestor of the holy men

who honoured the land of White Britain, now called England.

encore done. Car ie sacrerai ton fil iosephe, & le ferai si haut menistre *comme prouoire*. Car ie li ballerai ma char & mon sanc en garde & en ballie, tout autrestant *com* tu en despendis de la crois *quant* tu m'enportas el sepulere entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la recheueront de lui *par* toutes les terres ou ie menrai & toi & ta semeneche." A tant laissa la uois a *parler*, si se tent. et ioseph remest moult lies & moult ioians de che *qu'il* auoit oi, si s'en rala couchier *quant* vint au chief de pieche auoec sa feme helyab. Mais il ne gisoient mie ensamble a guise de gent luxurieuse, Mais gens *comme* plains de religion. Car il ne iurent onques tant ensamble entre aus deus, puis chele eure ke il issirent hors de lor pais par le *commandement* ihesu crist, *que* onques chele fragilites dont tous li humains lignages est concheus les escaufast tant ke ele les peust vne fois a chou mener ke il souffrissent les caitis de cors auoir carnal compaignie ensamble ensi *comme* nature le requiert d'ichele maniere. Anchois estoient ambedoi si espris de la souuraine *amour* au sauueour ke de chele *partie* ne lor pooit corages venir. Ne lors n'en orent il mie corage *quant* il engenrerent galaad lor darrain enfant *par* le *commandement* nostre signour, qui le *commanda* *qu'il* li apparillast de sa semen'che .i. nouiel fruit de quoi il empliroit en auant la terre ou il les uoloit mener. Par le *commandement* chelui fu engenres galaad. Et *quant* il fu engenres, n'assemblerent il mie *par* couuoitise *qu'il* eurent de nule luxure, mais *pour* *acomplir* le *commandement* de son signour, *qui* semenche auoit demande a ioseph. De chestui galaad descendi la haute lignie dont tout li plusour furent saint home & religieux en lor vies, & essauchierent le non nostre signeur ihesu crist a lor pooirs, & si hounerent la terre de la bloie bertaigne qui ore est apielee engleterre,

[* If 14, bk, col. 2]

& les autres contrees en uiron, de lors sains cors
 precieus: qui i reposent ensi *com* cheste estoire le
 contera es paroles qui chi apres viennent. Or parlerons
 de ioseph, si laisserons a tout de ses oirs iusc'a tant ke
 il en soit lieus & tans ke on redoie *conter* d'aus.

CHAPTER IX.¹

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 74.) How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love him (p. 74-6). He tells Josephes to draw near and take charge of his flesh and blood (p. 76). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll 'These are the arms by which our Judge destroyed Death' (p. 77-8). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 78), and how he is stopped from entering it (p. 79). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 79-80), and Jesus clad in sacramental robes (p. 81). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 81-2). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 82). How the proper episcopal garments are brought out of the Ark (p. 83); and how the Chair of Consecration makes a Saracen king's eyes fly out of his head (p. 83). How Josephes is consecrated (p. 84), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur's father, are anointed. How Christ tells Josephes the meaning of the Bishop's vestments,—the shoes (a Guide from Evil, p. 81), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican (p. 85), the green garment (Suffering), that above it (Justice), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 86), the staff (Vengeance and Mercy), the ring (Marriage to Holy Church, p. 87), and the horned hat (Confession, 1. Re-

¹ Illustration, the worshippers of the Grail, with the Holy Ghost's head in the top right corner, sending red lines (of fire) to the worshippers' mouths.

pentance, 2. Satisfaction, and what they are, p. 88). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 89).

Joseph and his company worship before the Ark.

(How their lodging-place was named The Palace of the Spirit, by the Prophet Daniel;

[* leaf 14, back, col. 3]

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth.

AV matin si tost *com* ioseph vit l'aube apparoir, si se leua, il & sa compaignie, Si uinrent tout orer deuant l'arche. Et *quant* il furent tout agenoillie deuant, si oient vn mout grant escrois qui vint de haut. Et *quant* il orent oi l'escrois, si sentirent la terre, qui tramblloit desous aus moult durement. Ichil lieus ou il estoient herbergie & ou il ouroient, si estoit vns palais qui estoit apieles li palais esperiteus. Et ches non li auoit mis danyel li prophetes *quant* il repairoit de la baillie nabugodonosor le roi, qui l'auoit pris entre les autres iuis *quant* il le mena en babyloine. En che repaire passa danyel *par* chele chite. Et *quant* il vit le palais, si escriit en la porte lettres de carbon en ebrieu, & si disoient les lettres, ke chil palais seroit apieles 'li palais esperiteus.' Chis nons fu aconstumes a dire ke onques n'en chai, & tant *com* li palais sera en estant sera il apieles esperiteuls. Mais deuant che *que* ioseph i fust herbergies n'anoient oi chil de la vile onques, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores *comment*. *Quant* la terre eut tramble desous les crestiens qui el palais estoient a orisons ensi *com* uous aues oi, Si descendi li sains esperis tantost laiens, ¹ & vint en samblanche d'espart vns rais de fu *par* deuant chascun d'aus. Et li uns regardoit l'autre a grant merueille, si veoit li vns *que* li rais du fu entroit a l'autre dedens la bouche; ¹ ne ne disoient mot nus d'aus, Anchois quidoient estre tout enfantosme pour le fu qu'il veoient qui lor entroit es cors. Ensi furent vne grant pieche *que* onques nus d'aus ne dit mot de la bouche, tant durement estoient esbahi; Tant qu'il vint *par* laiens autresi *comme* vns

¹—¹ & vint en samblance de fu: si fu auis a chascun *que* vns rais de feu li entroit el cors *par* mi la bouce. MS Add. 10,292, leaf 8, col. 3.

soufflemens de vent douch & souwef, qui rendoit si grant odour ke il lor fu auis qu'il fuissent entre toutes les boines espices du monde. Apres la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi *com vous pores oir*. "Escoutes, mi nouiel fil. Je sui diex nostre sires, vostre peres esperiteuls, qui vous ai calengies & gaignies encontre tout le monde par ma char que ie souffri a desrompre & a perchier pour vous racater, & par mon sanc que ie vauch espandre. Et pour che que ie uous ai si grant amour moustree ke ie vous racatai de ma char & de mon sanc, che ke nus peres terriens ne fesist a son fil, pour chou me deues vous bien samblant moustrer ke vous m'ames de grignour amour ke nus fiex terriens n'aine son pere. 'OR escoutes donques que iou, diex nostre sires, nostre peres, vous dirai. Enten cha crestientes, tu qui es nouuiaus pules, au urai cruchefije, ie [t'ai] tant ame & tenu chier ke i'ai mis en toi mon saint esperit, qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Je t'ai mis en grignour hounour & en grignour signourie ke ti anchiseur ne furent el desert, ou ie lor donnai .xl. ans tout chou ke lor cuer desiroient. Mais encor te¹ tien iou a plus aaise ke il n'estoient. Car ie t'ai donei mon saint esperit, dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraies a lor felounies. Car ie lor fis tous les biens, & il me firent tous les maus. Car s'il me faisoient hounour de la bouche, il ne m'amerent onques del cuer. Et si le me moustrerent bien en la fin. Car ie les uenoie semondre & apieler a ma haute feste, a ma grant ioie de mes nueches que ie uoloie faire de moi & de sainte eglise. Et il n'i daignierent² [uen]ir, ne onques ne me vauront connoistre que tous les biens lor auoie fais. Et pour chou que ie ving pourement entr' aus, Si dis-

A soft sweet
wind comes,

and a voice,—

Christ says that
as he bought
them with his
flesh and blood,

they should
love Him with
more than filial
love.

[* leaf 15]

He has given
them his Holy
Spirit,

and put them
in greater
honour than
the Israelites
in the Desert;

they must not
then fall into
the Jews' sins,

who were called
to the Marriage-
Feast

and would not
come;

¹ MS le.

² a hole in the MS.

who said He was
not their God,

who took Him
like a thief and
scourged Him,

mocked Him and
gave Him bitter
drink and then
death,

[* leaf 15, col. 2]
Beware that ye
be not like
them;

if ye will be my
sons, I will be
your Father,

you shall have
my spirit,

and I will dwell
bodily with you,

though you see
me not.
Come then,
Josephes, my
servant, thou
art worthy to
take charge of
thy Saviour's
flesh and blood,

for thou art free
from covetousness
and all evil, and
full of all purity.

rent ke lor diex n'estoie iou mie. Et si eurent si grant despit de che *que* ie osai dire, *que* ie estoie lor diex, qu'il me *présent* comme laron en repost, & si me desrompirent ma char & *perchierent* mes membres¹ & mon cors. « Et pour les grans honeurs ke ie lor auoie faites, me rendirent il guerredon d'escopir & de bufoier. Et pour les dous² boire ke ie lor auoie dones el desert, me donerent il en la crois le plus vil boire & plus angoisseus ke il peurent trouer. Et apres me donnerent il la mort, qui lor auoie donee la terriene vie, & la perdurable lor prometoie. Ensi troua[i] cheus de tout en tout crueus fillastres, a qui iou auoie tous iours este dous peres. Mais gar'des vous moult bien ke vous ne soies samblant a la felenesse lignie. Car bien deues auoir cangie la maniere de cheus de qui vous aues cangie la vie. Se vous vous contenes vers moi comme mi loial fil, Je me conterrai vers vous comme vostres deboinaires peres. Et si ferai plus pour uous ke ie n'ai fait pour mes prophetes qui si m'ont serui cha en ariere de boin cuer & de boine volente. Car se il orent mon saint esperit auoee aus, autresi l'aures vous. Et si aures encore autre chose. Car ie morrai corporellement chascun iour en vostre compaignie, tout autresi com iou estoie corporellement en terre. Mais tant i ara de differenche, ke ie estoie veus en terre: mais ore ne me uerres vous mie en chele samblanche. Vien auant, iosephe, li miens sergans, car tu ies dignes d'estre ministres de si haute chose auoir en baillie comme est li chars & li sans de ton sauueour. Car ie t'ai esproue, & conneu plus net & plus monde de tous natureus pechies ke nule morteus chars ne porroit penser. Et pour chou ke iou couoite & sai qui tu ies mieus ke tu meisnes ne fais—Car ie te sai uuit de couoitise, et monde d'enuie, & quite d'orguel, & net de toute felenie, & sans partie de toute luxure, & plain de toute chaeste,

¹ ? membres.

² MS dons.

—pour chou voel iou ke tu rechoiues de la moie main la plus grant hautheche *que* nus hom morteus puist auoir. Ne nus de *tous* les autres ne l'auera de ma main ke tu seulement, anchois l'aront de toi chil qui des ore mais l'aront." A tant se traist iosephes auant, moult tramblans & moult peureus, & *commencha* a plourer moult durement, & a rendre grasees a son creatour qui l'apieloit a si grant honneur, recheuoir de quoi nus hom morteus ne pooit estre dignes *par* deserte qu'il onques eust faite selonc son auis, se diex seulement par la sieue grase ne li otroit. Et quant il fu uenus iusc'a l'arche,¹ 'si ne soies mie esbahis de chou ke tu uerras.' Lors ouuri iosephes l'uis de l'arche a moult grant paour & a moult grant doutanche. Et quant il eut ouuert, si vit vn homme vestu d'une reube plus rouge & plus hideuse a cent doubles *que* n'est foudres ardans. Et si piet estoient tout autrestel, & ses mains, & ses viaires. Et en tour chel home si estoient .v. angele tout vestu d'autrestel reube & d'autrestel samblanche. Et si auoit chascun d'aus .vi. eles qui sambloient ke eles fuissent de fu ardant. Et chascuns d'aus tenoit en la senestre main vne espee toute sanglente. Et li premiers tenoit en la main destre vne grant crois tout sanglente, Mais *que* chose fust a counoistre de *quel* fust la crois estoit. Et li angeles secons tenoit en sa main destre trois claus tous sanglens, Si qu'il li estoit auis ke li sans en degoutast en-chore tous vermaus. Et li tiers angeles tenoit en la main destre vne grant lance dont li fiers estoit tous sanglens, & la hanste estoit toute sanglente ausi iusque par la ou li angeles le tenoit empoignie. Et li quars angeles tenoit *par* deuant le uiaire al home, vne esponge toute droite, qui restoit autresi tainte de sanc de l'un chief iusk'en l'autre. Et li quins angeles tenoit en sa destre main vne maniere de corgie toute sanglente qui sambloit estre faite de verges torses loies ensamble. Et chascuns de ches .v. angeles tenoit en

Josephes draws near, trembling,

weeps and thanks God.

[* leaf 15, col. 3]

[1 ? la vois dist]

He opens the door of the ark, and sees a man (Christ, all red,

and five angels in red,

each with six wings as of fire, and a bloody sword in his left hand,

and in his right the first angel held a bloody cross, the second three bloody nails,

the third a long bloody lance,

the fourth a sponge stained with blood,

the fifth a bloody scourge,

and each had a

roll, 'These are
the arms by
which our Judge
conquered death.'
The writing on
Christ's fore-
head.

[* (di-*disoient)
leaf 15, back]
His feet and
hands run blood.

How the Ark
seemed of
immense size.

[1 MS il ne]

[2 MS & la]
How Josephes
sees Christ
nailed to the
cross, and the
sponge put to
His chin,

and the lance
pierce His side,
and a stream of
blood and water
pour out; and
the Grail-Dish
under his feet,

and blood
dropping in and
filling it.

How Christ
seems as if He'd
fall from the
cross,
and Josephes
runs to the
door of the
Ark to catch
Him,

vn rolet, escrites letres qui disoient: "*Che sont les
armes par quoi li iugieres qui chi est, nencui la mort
& destruiet.*" Et chil hom entour qui li angele estoient,
si auoit escrit en mi le front en ebrien de letres
blanches: "En cheste samblanche uenrai iou iugier
toutes choses au felon iour espoentable." Ensi di'soient
les lettres. Et si estoit auis ke de ses pies & de ses
mains couroit sangle[n]te rousee *contreual*, si *que* la
terre en sambloit estre toute vermelle. Et si estoit
auis a iosephe ke l'arche estoit *bien* a quatre doubles
plus *grans* & plus lee k'ele ne soloit estre. Car li hom
que il¹ veoit estoit dedens, & li .v. angele; si en fu
si durement esbahis de la meruelle ke il veoit, ke il ne
sauoit ke dire ne *que* faire. Anchois s'enclina *vers*
terre, si *commença* moult durement a penser. Ensi
com il pensoit tous enclins, ²la vois le rapiela. Et il
esgarda, si vit chel home crucefije en la crois ke li
angeles tenoit, & les eleus q' il auoit veu tenir a l'autre
angele vit es pies & es mains del home. & si uit ke
l'esponge si estoit apoie au menton, & il sambloit
moult bien home qui a chele eure fust en angoisse de
mort. *Après* esgarda iosephes, si vit ke la lanche qu'il
auoit vene en la main au tierch angele estoit fichie tres
parmi le coste del home crucefijet. Si en degoutoit tout
contreual la hanste vns ruisseles qui n'estoit ne tous sans
ne toute iaue, & nepourquant il sambloit estre de sanc
& d'iaue. Et desous les pies au cruchefis vit ichele
escuele ke ioseph ses peres auoit fait apporter en l'arche.
Si li estoit auis ke li sans des pies au crucefije degoutoit
en chele escuele *que* ele estoit ia *pres* plaine, si sambloit
a iosephe ke ele vausist *verser*, & ke li sans en deust
espandre. *Après* li estoit auis ke li hom voloit chaoir
a terre. & *que* li doi brach li estoient ia escape des
eleus si *que* li cors s'en uenoit a terre, la teste desous.
Quant il vit chou, si nant courre auant *pour* lui redre-
chier. Et *quant* il dut metre le *premier* pie dedens

l'arche, si vit les .v. anges a tout lor espees en l'entree de l'uis. Si tendoient li troi encontre lui les pointes de lor espees, & li 'autre doi leuoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissa onques pour chou qu'il ne vausist outre passer, tant desiroit a redrechier chelui qui il creoit qui estoit ses diex et ses sauueres. Et quant il vaut metre l'autre pie dedens, si ne peut, anchois li couniat arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'aler en auant. & il se regarda, si vit que doi angele le tenoient chascuns a vne main, & en l'autre main tenoit li vns vne ampule, & li autres .i. enchensier & vne boiste. Et ioseph ses peres, quant il le vit esgarder arriere si durement, si s'emerveilla moult de che ke il eut tant longement este al huis de l'arche sans plus faire & dire, & quel cose il pooit tant auoir esgarde. Lors se leua ioseph de la ou il estoit a orisons, si ala vers son fil. Et quant iosephe[s] le vit si pres de lui, si mist sa main encontre, & li commencha a crier: "Ha, biaux pere ioseph, ne touche pas a moi. ke tu ne me toilles la grant gloire ou ie sui. Car ie sui si ellumines des esperiteus demonstranches, que ie ne sui mais en terre." Quant ioseph oi cheste parole, si fu si angoisseus & si espris de ches meruelles veoir, ke il n'i garda onques deffense, anchois se laissa chaoir deuant l'uis de l'arche a genous. Et il esgarda, si vit dedens l'arche .i. petit autel tout couuert de blans dras, & par desus tous les blans dras si i auoit .i. moult riche drap, & vermeil & moult biel autrestel comme samit. Desour che drap esgarda ioseph, si vit qu'il auoit .iiij. cleus tous degoutans de sanc, & .i. fer de lance tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escuele qu'il auoit apportee. Et en mi lieu del autel si auoit .i. moult riche vaissiel d'or en samblanche d'un hanap, & .i. couuercele deseure qui estoit d'or autresi. Ne le couuercele ne peut il mie veoir a

but three angels
point their
swords at him,
and the other
[* leaf 15, back,
col. 2]
two raise theirs
to strike.
He still tries to
enter,

but cannot,

for two angels
hold him by
the arms; and
one has a jar,
and the other a
censer and box.

Joseph wonders
at his son's
trance.

Josephes tells
him not to touch
him, as he is in
the spirit.

Joseph kneels
before the Ark,
and looks in,
and sees an
altar covered
with white
cloths, and
beneath a red
one like samite,
covering
three nails and
a lance-head,
all bloody,

and the Grail-
Dish,

[* leaf 15, back,
col. 3]

and above the
altar a hand
holding a red
cross,
and before the
altar two hands
holding candles.

He hears a door
open, and there
come out

two angels with
water and a
sprinkler;

two others with
two gold basins
and two towels,

three more with
three gold
censers,

and boxes full
of incense, and
most sweet
spices.

[* leaf 16]

Another angel
with letters on
his forehead,

carrying the
Grail-Dish;
another carrying
a head;

on the left
another angel
with a sword.

deliure, ne *quanques* il auoit desus. Car il estoit
couners d'un blanc drap ke on ne le pooit veoir ke par
deuant. Et tout outre l'autel si vit vne main qui tenoit
vne crois *moult* biele, toute *vermeille*. Mais chelui dont
la mains estoit, ne vit il mie.¹ Et si uit deuant l'autel
.ij. mains qui tenoient chierges. Mais il ne vit mie
les cors dont les mains estoient. Endementiers ke il
gardeoit ensi laiens, si escouta, si oi l'uis d'une cambre
m[*oult* du]rement flatur. & il tourne ses iex vers la
cambre, si en uit issir .ij. angeles, dont li vns tenoit
.i. orchuel tout plain d'aue, & li autres tenoit
.i. jetoir en sa main destre. Et apres ches .ij. en
uenoient doi autre qui portoient en lor mains .ij. grans
vaissiaus d'or autresteus *comme* .ij. bachins, & a lor
caus² auoit .ij. touailles qui estoient de si *grant* biaute
comme cheles qui *onques* hom morteus n'auoit baillies.
Quant chil doi furent hors de la cambre, si en issirent
troi autre apres *qui* portoient .iiij. enchensiers d'or, en-
lumines de si riches pierres *precieuses* qu'il sambloit
de uoir ke il fuissent tout espris de fu ardent. Et en
l'autre main tenoit chascuns d'*aus* vne boiste plaine
d'enchens, & de mierre, & de maintes autres *precieuses*
espises *qui* rendoient laiens si douche odour & si *grant*
suatume qu'il estoit tres *bien* auis ke la mai^{sons} en
fust toute plaine. Apres en vit issir .j. autre, *qui* auoit
letres el front escrites, & si disoient, 'ie sui apieles
forche del tres haut signour.' Ichil portoit sour ses
.ij. mains .i. drap autresi *verdoiant* *com* esmeraude, &
sour che drap estoit mise la sainte escuele. En coste
de chelui drap, & .i. angele *deners* destre, en auoit .i.
qui portoit vn teste, *com* *ques* si riches ne si biaux ne
fu vens par iex de nul home *terrien* se chil meismes ne.
Et *deners* senestre en i auoit .i. *qui* portoit vne espee
dont li poins estoit d'or, & li heudure d'argent. Et
toute l'alumele estoit autresi *vermeille* *comme* vns rais

¹ Here an illustration. of a hand holding a cross : and below,
three bloody nails, the Grail vessel, &c. ² L. *collum*, neck

de fu en brases. Et *quant* chil troi estoient issu hors, si venoient deuant aus troi autre qui portoient trois chierges de toutes les couleurs *que* morteus langue porroit noumer. Apres esgardoit ioseph, si ueoit issir hors ihesu crist, en autrestel samblanche *com* il li apparut en la chartre ou il estoit enprisonnes, *quant* il fu issus del sepulchre, & en cors & en esperit, au iour de sa resurrection. En cheste samblanche le vit ioseph venir hors, fors tant seulement ke il auoit ore vestus tous les vestemens ke prestres doit uestir *quant* il veut faire le sacrement *nostre* signeur. Et li anges primiers qui portoit le ietoir, puchoit en l'aue, & si aloit ietant *par* desus les crestijens qui estoient laiens. Mais nus d'aus tous ne ueoit chelui qui l'aue ietoit, fors *que* ioseph seulement & iosephes ses fiex; ichil doi le veoient tout apertement. Lors prist ioseph son fil par la main, & si li dist, "biaus fiex, counois tu encore ne aperchois qui chist hom est, qui si bieles maisnie maine en sa *compaignie*, & va si hounorement?" Et iosephe li dist: "*par* foi, biaux pere, ie sai de uoir ke ch'est chil de qui dauid dist el sautier en vn vers 'ke diex commande as anges qu'il le gardent par tous les lieux ou il ira.' Ne nus hom ne porroit estre si seruis ne si honeres *par* anges *que* il seulement." A tant passa toute la *compaignie par* deuant aus, si alerent auirounant tout le palais dedens, & par tout leu il aloient ietoit li anges l'aue au ietoir. Et *quant* il venoient deuant l'arche, si n'i aloit nus d'aus qui n'enclinast a ihesu crist auant, & puis apres a l'arche. Et *quant* il orent auirounnee toute la maison *par* dedens, si reuinrent tout deuant l'arche. Lors apiela *nostres* sires iosephe. Et iosephes li respondi: "Sire, veez chi *uostre* sergant tout apparilliet a *vostre* uolente faire." Et *nostre* sires li dist: "Ses tu ke cheste iaue senefie, ke tu as veu espandre *par* chaines? Che est netoiemens des lieux ou mauuais esperis a conuerse. Car cheste maisons a

Three other angels, with three coloured tapers; then Jesus,

clad in sacramental robes.

The angel sprinkles the people with holy water.

Joseph asks Josephes if he knows Christ.

He answers, Yes.

[* leaf 16, col. 2]
The company of angels go all round the house

sprinkling holy water.

Christ calls Josephes

and tells him that the sprinkling of the water was to purify the

house, which
had been the
habitation of
devils.

Christ explains
how holy water
purifies,

and tells
Josephes that
he is to receive
the Sacrament,

[* leaf 16, col. 3]

and be made
Sovrain Bishop
of his new
Christendom.

Christ takes
Josephes by
the hand and
draws him to
him.

este tous iours habitacles des dyables, Si doit estre
auant mondees & netoies ke mes seruiches i soit fais.
Et nepourquant ele est toute mondee & espurgie des ke
li sains esperis i descendi qui iouⁿi enuoiai, mais ie
l'ai arousee de cheste iaue por che *que* ie voel *que* tu
faches autresi *par* tous les lieux ou mes nons doit estre
apieles & mes seruiches fais." Et iosephes li dist :
"sire, en quel maniere puet l'iaue espurgier si ele n'est
auant espurgie?" "Tout autrestel beneichon, dist
nostre sires, en l'iaue del purefijement *comme* en l'iaue
del baptesme. Car tu i feras le signe de la *grant*
raenchon, che est li signes de la crois sainte, & si diras
ke che soit el non du pere & du fil & du saint esperit.
Et qui aura creanche enterine en la forche de cheste
beneichon, ja manuais esperis n'abitera en liu ou cheste
iaue soit expandue. Car tous li peurs & la paine au
dyable si est en oir le *coniurement* de la sainte trinite,
& en ueoir le signe de la sainte crois, par qui sa poestes
fu destruite. Des ore mais voel ke tu rechoiues la
hauteche ke ie t'ai promise a doner. Che est li sacre-
mens de ma char & de mon sanc, & si le verra tous mes
pules apertement. Car ^{ie} voel qu'il te soient tesmoing
deuant rois et deuant contes, ke il ont veu la sainte
enunction ke ie t'ai mise sour toi *pour* toi establir
sourain pasteur apres moi de mes nouuieles berbis,
Ch'est sourain eueske de ma nouuiele crestiente. Et
tout autresi *com* moyses mes loiaus sergans estoit
meneres & conduisieres des flex israel par la poeste *que*
ie l'en auoie dounee, Tout autresi seras tu garderes de
chest mien pule. Car il aprenderont de la toie bouche
comment il me deuront seruir, & *comment* il tenront la
nouiele loy, & garderont la creanche." Lors le prist
nostres sires *par* la destre main, si le traist *pres* de lui,
si ke tous li pules des crestiens qui laiens estoient
virent apertement la samblanche de lui. Et si ueoient
tout *comment* iosephes estoit en estant deuant lui, et

comment il faisoit le signe sour lui de la crois. Et quant il eut este vne pieche deuant lui, a tant es nous que vns hom vint hors de l'arche tous kenus, si aportoït sour son col les plus riches uestemens, & les plus biaux ke nus hom terriens eust onques veus ne baillies. Et apres chelui issi vns autres qui estoit biaux a meruelle, & de moult biel eage, si portoït en son poing vne croche, & en l'autre vne mitre toute blanche, & la croche estoit toute blanche ausi, & la hanste toute vermelle. Quant chil doi furent venu hors, si uestirent iosephe tous les uestemens; les sandales premierement, & puis les autres choses qui conuient a eueske. Et quant il fu tous reuestus, si l'assirent en vne kaiere qui estoit illuec, toute apparellie par la uolente nostre signour, qui de toutes chose le voloït aaisier. Chele kaiere estoit de si grant rikee ke onques nus hom qui le ueist ne seut a dire certainete de quoi ele peust estre. Et tout eil qui faisoient les riches oeures, dont il le uinrent puis veoir maint, disoient ke en tout le monde n'auoit maniere de si riche pirre¹ dont il n'eust en la kaiere. Et che dient encore tout chil ki le voient. Car ele ne fu onques puis ietee hors de la chite, anchois fu tous iours tenue pour saintewaire puis ke iosephes en fu partis. Ne onques puis hom ne s'i assist que n'en fust leues tous mors, ou qui n'i mehaïgnast de son cors anchois qu'il en fust leues. Et puis en auint il moult biaux miracles quant la chites fu prise par vn roi des sarrasins qui guerrioit la terre. Car, quant il eut trouuee la kaiere, & il le vit si riche, si dist ke il le prisoit plus ke toute la chite, & dist qu'il l'emporteroit en egypte dont il estoit rois, & si serroit dedens tous les iours ke il porteroit coroune. Et quant il l'en quida porter, si ne le peut onques nus hom remuer de son lieu ou ele estoit. Et il dist ke toutes voies serroit il dedens, puis ke il porter ne l'en pooit. Et maintenant

A grey-haired man comes out of the Ark carrying rich garments,

and a young one with a crook and mitre,

and they clothe Josephes in a bishop's vestments and seat him in a chair

of great richness,

[* leaf 16, back].

still kept in the city.

Of the subsequent miracle wrought by the Chair. How it made a sacrilegious Saracen king's eyes fly out of his head.

¹ *piere, pierre, pere, pierre, pierrerie.*—Burguy.

ke il s'i fu assis, si en prist *nostre sires* si grant uen-
 ianche *que* ambedoi li oel li uolerent hors de la teste.
 Ensi demoustra *nostre sires* *que* che n'estoit pas sieges
 a home mortel, se a cheli non pour qui il l'auoit ap-
 parillie. Et maintes autres uirtus i demoustra il, dont
 li contes ne *parlera* mie chi orendroit, Mais *quant* li
 lieux venra, & li tans. *Quant* iosephes fu assis en la
 kaiere, si uinrent tout li angele deuant lui, & *nostre*
sires l'enoinst & sacra en chele maniere ke on doit
 eueske sacrer & enoindre, si ke tous li pules le vit
 apertement. Et chele onctions dont il fu enoins si fu
 prise en l'ampule ke li angeles portoit, qui le prist &
 traist a soi *par* l'espaule *quant* il vaut entrer dedens
 l'arche si *com* aues oi cha en arriere. Et de chele
 onction meisme furent enoint tout li roi deske la
 erestientes vint en engleterre iusqu'a uter pandragon,
 qui fu peres le roi artu, de qui tout chil qui *content* les
 auentures ne seuent mie tres bien *pour* quoi il fu apieles
 pandragons 'en son sournon. Car che set on bien, ke
 il eut a non vters en baptesme. Mais l'estoire de chest
 liure lor dira cha en auant tout esclairiement *pour* quoi
 il fu apieles ensi, & *comment* ichele unctions fu perdue
quant il dut *premierement* estre courones. *Quant*
 iosephes fu enoins & sacres ensi *com* vous aues oi, si li
 assist *nostre sires* la croche en la main & sa mitt[r]e en
 la teste, & si li mist el doit vn anel dont nus hom
 morteus ne porroit l'euure contrefaire, ne la forche de la
 pierre deuiser. Et *quant* il eut de toutes choses ensi
 atourne *com* vous aues oi, si l'apiela, & si li dist:
 "Josephe, ie t'ai sacre & enoint a eueske si hautement
 ke tu as veu, & mes autres pules ke chi est. Or te
 dirai ke chist vestement senefient ke tu as vestus.
 Car nus ne les doit porter s'il ne fait chou ke la sene-
 fiancho requiert. Chil sauler *que* tu as cauchies,
 senefie ke tu doit tes pies tenir si nes ke il ne voisent
 en nule oeuure de malisse, mais en orison, et en pre-

How Christ
 anoints and
 consecrates
 Josephes.

The holy oil is
 put by the angel
 into the Ark.

And all the
 kings of Eng-
 land till Uther
 Pendragon,
 Arthur's father,
 were anointed
 with it.

[* leaf 16, back,
 col 2]

Christ puts a
 ring on Jo-
 sephes' finger.

Christ tells
 Josephes the
 meaning of
 his episcopal
 vestments.

His shoes to
 keep his feet
 from the paths
 of evil.

chement, & en conseil douner as desconsillies. En tel maniere dois tu traullier tes pies. Car ie voel *que* tu aies part en l'escripture qui dist: 'Li hom est boineureus qui ne vaut estre consenteres del *consel* as felons, & qui ne uaut porter ses pies en la uoie par ou li pecheour & li desloial aloient, & qui ne sist mie en la kaiere de destruisement. Mais il mist sa uolente & sa poissanche toute a *parfaire* les *commandemens* de la loy nostre signour, & en cheste chose furent tout si pense, & *par* nuit & *par* iour.' En tel maniere doiuent aler ti pie. Car il ne doiuent ia faire nul pas sans *pourfit*. Apres te dirai des autres uestemens. Chil ke¹ tu as vestu desus ta cote, si senefie chaeste. Car ch'est vne *virtus* *par* qui l'ame *quant* ele *depart* del cors s'en ua blanche & nete, & si s'acorde a tous les biens de l'ame, che est, a toutes les *virtus*. Ensi dois 'tu *premierement* chaaste dedens toi auoir, pour faire de li fondement as autres uirtus edefier. Li autres uestemens desour chelui est autresi blans, & si senefie *virginitei*. Et tout autresi *com* uirginites ne puet estre en nul lieu ke caaestes ne soit en sa *compaignie*, Tout autresi ne puet nus prestres ne ne doit uestir chelui desus ke il n'ait auant uestu chelui desous. Chil autres uestemens dont li chies est couuers, si senefie humelite, qui est contraire a orguel. Car orgieus veut tous iours aler fierement, teste leuee. Mais humilites va douchement, tout souef, le chief enclin. Autresi doit aler li prestres a *grant* humelite, le chief enclin. Non pas autresi *com* li pharisijens el temple *quant* il oroit, qui dist, 'biaus sire diex, ie te reench grasces & merchis de che ke ie ne sui mie autresi desloiaus *com* sont mi autre voisin!' Mais ausi *com* li publicans qui n'osoit mie nis regarder *vers* le chiel, tel paour auoit il ke diex ne se courechast de che qu'il estoit si pechieres; anchois estoit repuns loing de

Psalms i, 1, 2.

The under garment means Chastity.

[* leaf 16, back, col. 3]

The upper means Virginitie.

The head-covering means Humility.

Priests ought to walk humbly, not like the Pharisee in the Temple,

but like the Publican.

¹ Chel uestiment ke, MS Addit. 10,292, leaf 10, col. 1.

l'autel, & batoit son pis de son poing, & disoit, 'Diex, sire, aies pitie de ches pecheour.' En tel maniere se doit *contenir*, qui veut acomplir les oeures d'unilite. Or te dirai ke chil apres senefie qui est tous vers, & si ne l' doit nus prestres vestir, ne lui ne chel autre desus, se il n'est eueskes. Et chil qui est si uers senefie souffranche, qui ia ne sera vencue, tous iours est verdoians, tous iours est en vne forche, ne nus ne ia encontre qui ele n'emport la victoire & l'onour. Car nus ne puet si bien vaincre son anemi *comme par* souffrir. Chil autres uestemens desus chestui, qui est si blans, senefie droiture. Car tout chil qui noelent droiture de sainte eglise garder loiaument maintiennent droiture. Droiture est vne vertu de si grant haute che ke par li sont toutes choses tenues en lor droit point, ne ia nule fois ne se cangera, a chascun rendra chou qu'il ara deserui. Droiture ne doune a nului pour amour, ne ne taut a nului pour haine. Ensi se doit mener qui ueut maintenir d[r]oiture. Chil loijens qui te pent el brach senestre, si senefie abstinenche. ¹Car li cors doit estre loijes a abstinenche autresi *com* li bras est de chel loijen, & che est ¹ vne des grans virtus d'estre en abstinenche en grant plente de bien, & cheste uirtus si est vns des membres de droiture. Et se tu ueus sauoir pour quoi chil loiens est *plus* el brach senestre ke el destre, Je le te dirai : pour ke la destre ne doit seruir se d'espandre non, ne la senestre se de retenir non. Or t'ai dit del loien del brach. Apres te dirai de chelui qui est entour le col, si senefie obediencie. Car autresi *com* li bues porte le gieu au gaignour, autresi deues vous porter le gieu de nostre signour dame dieu, & deues estre obeissant a son *commandement*, autresi *com* li bues obeist au gaaignour pa[r] la forche du gieu. Chil daarrains uestemens qui est desus tous les autres, si senefie carite. Car ele est tout *vermeille* ;

The green garment means
Suffering
invincible.

The one above
it means Justice
or Righteous-
ness.

[* leaf 17]
The qualities of
Justice.

The band on the
left arm means
Abstinenche.

Why is it on the
left arm rather
than the right?

The necklet
means Obedi-
ence.
For we ought to
bear the yoke
like the ox.

The uppermost
garment means
Love, or Charity.

& qui a carite en soi, il est cans autresi *com* li carbons ardans est vermaus, & si est volentius & curieus de tenir chier chou qu'il doit. Che est, d'amer dieu son signour de tout son cuer & de toute s'ame & de tout son pense, & apres d'amer son proisme autresi *com* soi meisme. ¹ Charites met toutes choses en vn pris, & aime toutes choses ouniement, nule chose ne tient a estrange, autant aime la chose a son uoisin *comme* la soie.¹ Ensi vit, *qui* garder veut carite. Chil bastons ke tu tiens en ta main senefie .ij. choses, venianche & misericorde; venianche, *pour* chou ke il est poignans par desous, & misericorde, *pour* chou qu'il est cour'bes par deseure. Car li chies deseure doit *premierement* apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheour, & semondre de *confession*, & mener tant par douches paroles ke il li ait fait son pechiet regehier a honeur de dieu & a honte del dyable. Et quant il a oint de ses douches paroles tant qu'il ait mene a misericorde, lors si le doit poindre du chief du baston desous. Che est a dire, ke quant li prestres a tant adouchie le pecheour ke il li a fait recounoistre son creatour & renoier le dyable, lors si le doit poindre, car il li doit encargier le fais de la grant penitanche par quoi il soit poins & aguillounes pour espanir en tristeche chou k'il ara fourfait en ioie. Ensi siert li chies deseure d'apieler a misericorde, et chil desous sert de prendre venianche. Or te dirai ke senefie li a[n]iaus ke tu as en ton doit. Il senefie mariage. Car li eueskes est sacres, si est ioins a sainte eglise par mariage. Car, quant li eueskes est sacres, si est ioins a dieu, & des lors en auant la doit il garder saine & enferme *comme* sa loial espouse. Et la u il rechoit le mariage, ne le doit il puis werpir,² ne en prosperite ne en aduersite; Ch'est a dire, ne en bien

The qualities of Charity.

The staff means Vengeance and Mercy.

[* leaf 17, col. 2]

Mercy, as it is crooked a-top; the Bishop ought first to use gentle words

and then the sharp point of Repentance.

The Ring on his finger means Marriage, and the Bishop is married to Holy Church,

and must keep to her through good and bad

¹—¹ Car carite met toutes choses en .i. point & aime toutes choses ouniement; si aime autant les choses son uoisin *comme* la soie. MS Add. 10,292, leaf 10, col. 3, at top.

² puis ne le doit on deguerpir. MS Add. 10,292, leaf 10, col. 3.

and share her sorrows.

The horned hat means Confession.

[* leaf 17, col. 3]

Why there are two horns. The first is Repentance; the second Satisfaction.

What Satisfaction is.

The head and two limbs of Confession.

ne en mal. Et se sainte eglise sueffre tribulations ne mescheanches, il en doit estre parchouniers. Car l'ewangile dist¹ ke chil sont boineure qui soustienent les paines & les anuis *pour* droiture. En tel maniere se doit contenir qui veut estre loiaus espous en sainte eglise. Et qui autrement s'i contient, il n'est mie loiaus espous, mais auoutres, car il fause son mariage ke il deust loiaument garder. *Après*, dois sauoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession, & *pour* chou est il blaus; car confessions est la plus blanche chose qui soit, & la plus nete. Car ia nus hom n'iert si ors de pechie, ne si enuenimes, se il a vraie confession veut repaier, ke ele ne le fache tout blanch & tout net. Et ses tu *pour* quoi il i a .ij. cornes? *Pour* chou q'il i a .ij. membres en confession. Li premiers de ches .ij. membres est repentanche, & li autres est satisfasions. Repentanche est, *quant* vns vient au prouoir, & il li regchist son pechie, & le partist du tout si ke il n'i repaire plus. Ichil vient a repentauche, mais *pour* chou n'est il mie vrais *confes*; Anchois li *comuient* faire auant satisfaision. Satisfaisions est, *quant* vns pechieres a son pechie recounu, de faire la penitanche itele *com* li prestres li encarche, & de souffrir la paine de boin cuer, de boine volente. Ensi pues entendre ke nus ne puet estre *confes* se il n'a confession le chief, & les deus membres. Li chies est de son pechie regehir. Li vns des membres est de tenir soi de pechie. Li autres est de mener a chief la penitanche encarchie. Ne ia nus hom ne sera urais *confes* *pour* ke il defaille en *quel* ke soit de ches trois. Et *pour* chou ke confessions [est] la plus haute chose qui soit, *comme* chele qui restore a vn caup tous les damages & toutes les pierres, *pour* chou est ele senefije *par* che chapiel qui est li plus haus de tous les uestemens. Or ies tu enoins & sacres, & ie t'ai douno

¹ MS repeats *car l'ewangile dist*.

l'ordene & la hauteche d'eueske, a mon pule enseigner & confermer en ma [no]uiel[e]¹ loy. Et ie voel ke tu soies garde des ames d'aus, & *quantque* ie i perderai par defaute de toi, ie te demanderai tout, & a toi m'enprendrai au grant iour espoentable *quant* ie uenrai prendre venianche & iustiche de tous les meffais, *quant* toutes les respoistailles des euers seront descouuertes. Et se ie te truis loial sergant de chest petit pule nouiel dont ie te *commant* les ames, ie te donrai a chent doubles grignour baillie, ensi *com* le ewangile le promet a chiaus ki laissent lor propriete pour amour de moi. Et pour chou te *commanche* iou 'les ames, & si t'en fai pastour, ke ie ne voel ke il soit³ pourueres & despensiers de ches choses qui as cors besoigneront. Or, vien auant, & si feras le sacrement de ma char et de mon sanc, si ke tous² mes pules les verra apiertement."

Now that Josephes is consecrated, he is to teach and confirm Christ's people, guard their souls, and be accountable for them at the Awful Day.

His reward if he is a loyal servant.

[* leaf 17, back]

CHAPTER X.

Josephes goes into the Ark and celebrates the Sacrament. He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 90). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 89-90). He receives the wine. The angels take the vessels out of the ark (p. 91). Christ tells the people he sends them his flesh and blood (p. 91). Joseph and his company receive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests and bishops in every city (p. 92); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets (p. 92-3). How Josephes appoints his cousin-german Leucam to guard the Ark, as Treasurers do now Churches' treasures (p. 93).

A tant enmena *nostre* sires Iosephe iuse'a l'arche, si ke tous li pules le uit entrer dedens. Et si uirent

Josephes goes into the Ark,

¹ nouele. MS Add. 10,292, leaf 10, back, col. 1.

² MS ke tu tous.

³ ? for 'tu sois.'

which grows
larger,
and celebrates
the Sacrament,

using only
Christ's words
at the Last
Supper,

and forthwith
the bread
becomes flesh,
and the wine
blood, as of a
child.

Christ tells
Josephes to
divide the bread
into three parts.
Josephes remon-
strates,
[* leaf 17, back,
col. 2]

out does it.

tout ke ele crut tant & eslargi, ke il estoient tout
largement dedens, & veoient les angeles venir & aler
pardeuant l'uis. Laiens fist iosephes le premier sacre-
ment qui onques fust fais en chelui pule. Mais il l'ot
moult tost acompli. Car il n'i dist ke ches paroles
seulement ke ihesus cris dist a ses disciples en la
chaine,¹ Quant il lor dist, "tenes, si mangies, che est
li miens cors qui pour vous & pour maintes gens sera
liures a tourment." Et autresi lor dist il du vin,
"tenes tout, & si buues; car che est li sans de le
nouiele loy, li miens sans meismes qui pour vous sera
espondus en remission des pechiees." Ches paroles
dist iosephes sour le pain ke il trouua tout aparilliet
sour la platine du calice, ensi *com* li contes a dit la u
il parla del autel qui estoit en l'arche. Et quant il les
eut dites sour le pain & sour le vin qui el calisee
estoit, si deuint tantost li pains chars & li vins sans.
& lor vit iosephes tout apiertement ke il tenoit
vn enfant, & li sauloit ke chil sans qui uenoit el
calisee fust cheus del cors a l'enfant. Et quant il le
uit ensi, si en fu moult durement esbahis, si ke il
ne sauoit sous chiel ke il peust faire. Anchois se tint
tous cois, & *commencha* moult angoisseusement a sous-
pirer du cuer & a plourer des iex, pour la grant paour
ke il auoit. Lors li dist nostre sires: "Joseph, il te
comuient desmenbrer chou ke tu tiens, si ke il i ait trois
pieches." Et iosephe li respondi: "Ha, sire, aies
pitie de uostre serf. Car mes cuers ne porroit souffrir
a desmenbrer si bieles figures." Et nostres sires li dist,
"se tu ne fais mes *commandemens*, tu n'aras point de
part en mon hyretage." Lors prist iosephes le cors, se
mist la teste a vne part, & desseura del bu tout autresi
legierement *comme* se la chars de l'enfant fust toute
quite en tel maniere *com* onquist char ke on a oublie
sour le fu. Apres chou, fist .ij. parties du remenant a

¹ Fr. *cène*, L. *coena*.

moult grant paour comme chil qui moult durement souspiroit & plouroit. Ensi *com* il *commencha* a faire les parties, Si chairent tout li angele qui laiens estoient deuant l'autel a terre, & furent tout acoutes & a genous tant ke *nostre* sires dist a iosephe : “ Quel chose atens tu ? rechoif chou qui est deuant toi, & si l'use, car che est tes sauuemens.” Et iosephes se mist a genous, & bati son pis, & cria merchi, en plorant de tous ses pechies. Et quant il fu redrechies, si ne vi deuant soi *sour* la platine ke vne pieche a samblanche de pain, & si le prist, si le leua en haut. Et quant il eut rendu graces a son creatour, si ouuri la bouche & vaut metre dedens. Et il regarde, si uoit ke che restoit vns cors tous entiers. & quant il le vaut traire arriere, si ne paut, ains sentoit *c'on* li metoit tout dedens la bouche anchois qu'il le peust clore. Et quant il l'eut use, si li fu auis ke toutes les douchours & les suautumes ke on porroit nomer de langhe li fuissent entrees el cors. Apres rechut vne partie del saint boire sacre qui estoit el calisce. Et quant il eut¹ che fait, si uit ke uns angeles prist la platine & le calisce, si les mist ambedeus en la sainte escuele, l'un *sour* l'autre. Et *sour* chele platine si vit plusours pieches en samblanche de pain. Et quant li angeles eut prise l'escuele, si vint vns autres, si leua la platine en haut & che qui estoit sus auoec, si l'enportoit entre ses .ij. mains 'hors de l'arche. & li tiers angeles prist le calisce, si le porta apres chelui en autrestel maniere. et chil qui portoit la sainte escuele, fu tous li daarrains. Et quant il furent hors de l'arche tout troi, si ke tout li pules les veoit, si parla vne vois qui dist : “ Mes petis pules nouielement tenes² de l'esperitel naissenche, ie t'enuoi ton sauueement. Che est mes cors qui *pour* toi souffri corporel naissenche & corporel mort. Or garde dont ke tu aies vraie creanche

The angels all
kneel down.

Christ tells
Josephes to
receive what is
before him :

he takes the
bread,

and on putting
it into his mouth
finds it one body,

sweeter than can
be told by tongue
of man.

Josephes receives
the wine.

An angel puts
the plate and
cup into the
Grail-Dish.
[* leaf 17, back,
col. 3]
Another carries
them out of the
Ark.

Christ tells the
people that he
sends them
their salvation,
His body and
blood,

¹ MS repeats *Et quant il eut.*

² nes. MS Add. 10,292, leaf 11, col. 1.

and that they
who receive it
worthily shall
be saved, and
they who
receive it
unworthily,
damned.

Joseph and his
company receive
the Sacrament.

Each thinks a
child has gone
into his mouth.

The angels re-
place the vessels
in the Ark.

[* leaf 19]

Christ tells
Josephes to
celebrate the Sa-
crament daily.

And directes
him how to

ordain priests,
and bishops,
who shall have
the apostles'
power to bind
and loose,

[² MS sorront]

and tells him to
make a bishop in
every city,

and anoint them,
and all converted
kings, with the
holy anointing.

Christ tells him
that Evalach's
messengers are
at hand,

a *une* si haute chose rechevoir & vser. Car se tu crois parfitement ke che soit tes sauueres, dont le recheueras tu au perdurable sauement de l'ame. Et se tu ne crois enterinement, tu le recheueras au perdurable dampnement del cors & de l'ame.¹ Car qui usera mon cors, et buuera mon sanc, & il n'en sera dignes, il mangera son destruisement & buuera, ne nus n'en puet estre dignes se il n'est urais creans. Or garde donques ke tu le croies." Lors vint li angeles qui portoit la platine deuant ioseph. & ioseph s'agenoilla, si rechut, iointes mains, son sauueour, tout isnelement, & chascuns des autres autresi. Et si estoit a cascun auis quant on li metoit en la bouche la pieche en samblanche de pain, ke il veist entrer en sa bouche vn enfant tout en forme. Et quant il eurent tout eu del sacrement, si s'en retournerent li troi angele en l'arche, & misrent sour l'autel les vaissieus ke il portoient. Lors apiela nostres sires iosephe, & si li dist, "Josephe, ensi me seruiras chascun iour des ore en auant, & tu & tout chil ke tu establiras a ordene de prouoire & d'eueske. Et se tu ordenes prouoire, tu li metras ta main sour le chief, & li feras le signe de la crois el non de la trinite. Mais a l'eueske sacrer conuient tout chou que iou ai fait sour toi. Car eueskes doit estre sour prouoire. Et tout chil qui a cheste hounour serront² establi, aront ausi grant pooir de loijer & de desloijer comme mi apostle eurent en terre. Desormais establiras vn eueske en chascune chite ou mes nons sera recheus par ta parole. & si serra enoins de cheste sainte onction, & tout li roi qui par toi venront a ma creanche. Ore approche l'eure ke li rois eualach laira le desuoieement des ydoles, & se tournera a la creanche de la glorieuse trinite. Car li chivaler sont pries qui vienent querre ioseph pour lui chertefijer d'une grant meruelle ke ie li ai anuit movstree en auision. Or

¹ Illustration of Joseph and six others taking the sacrament.

oste ces¹ uestemens, si iras a lui entre toi & ioseph, & vous les feres certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmaijet se vous vees venir encontre vous tous les boins elers de sa loy ; car tu les uainteras tous, Si que ia a tes paroles ne porront contrestre. Et si te donrai si biele grasse es iex le roi eualach, ke tu li diras vne partie de che qu'il li serra a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront, aront pooir de cachier hors les ma[uua]is esperis par tous les lieux ou il venront." A tant s'ala iosephes deſnestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apiela .i. sien cousin germain qui estoit en chele compaignie, si estoit apieles leucans. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del eglise : si est apieles tresoriers. Ne onques a chel tans n'auoit este fait. Mais lors establi iosephes chelui leucam, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins,² mais pour chou ke il se³ tenoit plus religious ke nul des autres.²

and that he and Joseph are to go with them,

and not be afraid of the heathen clerks, as he shall overcome them, and find grace in Evalach's eyes.

And all who receive the Holy Ghost shall be able to cast out evil spirits.

Josephes unrobes, and sets Leucam to watch the Ark night and day.

And this custom still exists in great churches which have a [* leaf 18, col. 2] Treasurer.

[³ MS 'fes' altered]

CHAPTER XI.

Joseph and his son go before the king. Evalach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 94-5). Josephes answers,—Evalach shall be given up to his enemy for three days and nights (p. 95), and the heathen clerk is struck dumb and blind (p. 97). Evalach asks if he can escape (p. 98). Yes ; by believing in Christ (p. 98). All go to the heathen temple (p. 98). The devil in the image of Mars smashes all the images (p. 99). Evalach asks the devil why it has done this (—because

¹ MS cest.

²—² mais por ce qu'il estoit plus religious que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.

Joseph's two angels compelled it—), and whether the clerk struck dumb and blind will recover, and whether he shall prevail against the Egyptians (p. 100). The devil confesses he knows nothing about it (p. 101).

The King's messenger comes.

A tant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commanderent as autres ke il fuissent en orisons et en proieres pour le roi eualach, *que* diex, qui estoit auoiemens des desuoies, li donnast venir a la voie de uerite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il pooient estre trois persones & vne seule deites; & comment la puchiele auoit enfante sans son puchelage malmetre; Et comment li fiex pooit estre concheus sans carnal couine d'ome & de feme. Quant li rois eut che dit, si se drecha ioseph, & li dist ichele meisme raison *que* il li auoit dite a l'autre fois, & en chele meisme maniere¹ li prouua. Et quant il eut che dit, si se drecha vus elers. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil parla encontre ioseph, & dist ke il ne disoit riens. Car se li peres & li fiex & li sains esperis n'auoient c'une deite, dont n'estoit mie cascade d'aus trois par soi entiers diex ne parfaits. Et se il voloit dire ke li peres fust entiers diex & parfaits, dont n'i prendroit noient la persone du fil & du sains esperit. Et se eles auoient ambedeus cascade sa deite enterine, dont serroient chou trois deites, che ne porroit nus hom contredire raisnablement. Car nus hom qui che contredit, ne porroit apertement prouer ne metre en noir, ke nule des trois persones n'eust entiere deite en lui, ou nule des autres fust amesteue. Car la ou on dit ke li sains esperis est parfaits dies² &

Eualach asks Joseph to prove first, how the Trinity can be Unity;

2. of the Virgin's virginity;
3. of Christ's conception without carnal assemblage. Joseph repeats his former proof (Ch. VI.). A clerk objects,

that if all three are only one deity,

then each cannot be perfect God;

and if each has entire Godhead, then there are three Gods.

[* leaf 18, col. 3]

If the Holy Ghost is perfect

¹ So in MS.

² diex, MS Addit. 10,292, leaf 11, col. 3.

entiers, ne [que¹] li troi n'ont c'une seule deite en lui ou nule des autres, par chou moustre on *que* li vns vaut autrestant *comme* li troi. Et se ch'est voirs ke li vns vaille autrestant *comme* li troi, dont est il voirs *que* li troi sont noiens en lieu ou li tiers est amenteus. Et puis ke les .ij. *persones* pierdent ensi lor forche par la tierche, dont puet tous li mons veoir et counoistre apiertement ke chascune de les trois n'a mie deite *parfaite* ne entiere." Quant chil eut si durement *parle* encontre la trinite, si fu ioseph moult esbahis de fauses proeues ke chil li a auant traites, si ne seut mie maintenant respondre a fauser² chou k'il auoit dit, car nostre signour ne plot mie. Lors se drecha iosephes, & si *parla* haut si ke de tous fu clerement ois, & si dist au roi *premierement*: "Rois, escoute ke ie te dirai. Che te mande *par* moi le diex de israel, li crieres de toutes choses, & si dist a toi: 'Pour chou *que* tu as amenes tes faus plaideors encontre ma creanche, pour chou ai iou establi a *prendre* si *grant* veniance de ton cors *que* tu cherras anchois *que* li tiers iours soit passes en vne si *grant* mesaventure *que* tu ne quideras *que* nule riens vians te puisse garandir de *perdre* toute terriene hauteche *premierement*, & ton cors *apres*.' Et si *prendra* diex cheste iustiche de toi, pour chou *que* tu ne veus rechenoir la creanche de son glorieus non, Anchois as desquite & mise auers la demonstranche *que* il te fist anuit de ses seeres & de ses miracles *que* il te descouuri en auision. Pour chou te mande li diex des crestijens *par* la bouche de son sergant qui *parole* a toi, *qu'il* donra a ton anemi mortel gloire et honour & essauchement sour toi trois iours & trois nuis. Car ta forche ne porra contrestre, ne tes cors n'osera atendre celui qui onkes forche ne peut auoir mais encontre toi, ne mais de cheste fois *qu'il* t'a desconfit, *par* le traison de tes consilleurs qui se sont a lui tourne *par* les dons.

God and one, surely the other two are nobodies.

[¹ que, MS Add.]

And if the two are nothing, then each cannot be perfect God.

Joseph is confounded;

but Josephes addresses Evalach,

and tells him that because he has brought his false pleaders against His truth He will bring sore disaster on him within three days.

And because he has despised the revelation of God's secrets to him in his dream, God will give his mortal enemy power over him for three days and three nights.

[* leaf 18, back]

² sauser, MS Reg.; fausser, MS Addit, 10,292, lf 11, col. 3. at foot,

Ensi te mousterra li diex des crestiens ke nule creature ne puet durer qui n'est apparillie a son *commandement*. Ne ia ne recouerras la grant hauteche ke tu *commenches* a *perdre*, se *par* l'aide de chelui ne le requieres. Et se tu de cheste chose me tiens a mencoingeur, tu orras *par* tans teles nouieles *par* quoi tu porras sauoir *que* *nostres* sires m'a demoustre aucune chose de tes auentures. Et si saches bien de uoir, ke tholomes li fuitis, qui *est* rois de babyloines, a tout son effort apparelliet, & vient sour toi moult ireement. Et si dist li rois des crestijens : 'En la main au felon egyptijen liuerrai iou le roi mescouneu, *par* chou ke il me fuit & mescounoist. Et chil qui tous iours a este fuitis, encachera chelui qui tous iours l'a cachie, & si le menra iuse'a paour de mort. Car ie li voel faire esprouner ke ie seus sui li rois des rois & la forteche de tous les pules.'" Apres se tourna iosephes vers chelui qui auoit si durement *parle* encontre la trinite, & si li dist : "Escoute, tu qui as *parle* encontre la sainte creanche au dieu des crestijens. Or enten ke il te demande *par* la bouche de son¹ serf qui a toi *parole*. 'Tu, fait il, qui ies ma creature, & qui en tous lieux deusses obeir a mon *commandement*, tu as ma creanche blasmee & mon non deshonne. Et *pour* chou ke ie voel ke tu saches ke tu as *parle* encontre chelui qui a pooir & sour toi & sour toutes choses autres, pour chou te ferai iou sentir uns desbatemens de ma iustiche terriene ; Si ke tu le soufferras, & li autre se castieront *par* toi. Car tu as en tous iours la terriene scieneche, ne onques l'esperitel ne *vausis counoistre, ne goute n'i pooies veoir ; et se tu en nausisses *parler*, tu n'en seus onques dire noir. Et pour chou ke tu as este mus & awles en l'esperitel science, qui tu deusses eler veoir, & de qui tu deusses tenir toute la *parole*, pour chou te mousterrai iou ke la terriene scieneche ne puet riens encontre l'esperitel. Car ie te taurai, voiant tous chiaus qui sont chaiens, la

And to verify it
Josephes says,

that Tholomes,
King of Baby-
lon, has made
ready his forces
and will attack
Evalach,

and pursue him
and put him in
fear of death.

Josephes next
tells the object-
ing heathen
clerk,

[¹ MS ton]

that, as he has
blasphemed
God's creed
and dishonoured
His name,

[* leaf 18, back,
col. 2]
and has been
dumb and blind
in spiritual
knowledge,

God will strike
him dumb and
blind.

terriene parole & la veue. Car mes esperis est de tel forche, ke il fera les bien emparles a muir, & les cler veans awlir; si fera les mus bien parler, & les awles cler veoir.” Tantost ke ioseph[es] eut che dit, si perdi chil la parole, & quant il vaut parler, si senti deuant sa bouche vne main qui li lioit la langhe; Mais il ne le pooit veoir. Et il se drecha pour plus efforchier de parler; Mais si tost *com* il fu leues, Si ne vit nule goutte des ieux. Et quant il senti chou, si *commencha* si durement a muir *que* on l’ooit tout clerement d’ausi loing *com* on porroit traire vne saiete. Et si estoit auis a tous chiaus *qui* l’ooient, ke che fust vns toriaus. Et quant li autre virent cheste meruelle, si en furent moult courechiet, & coururent tout sus iosephe, si l’eussent tout depechie a lor pooirs. Mais li rois eualach sailli en pies, & prist vne espee toute nue, si iura la poissanche jouis *qu’il* feroit tous chiaus destruire & liurer a mort *qui* en lui meteroient la main. Car dont l’aroit il trai, se il l’auoit mande en sa maison, & il ne le garandissoit. Ensi leua le tumulte *par* la sale. & li rois apiela iosephe, & li demanda qui il estoit. Et ioseph se traist auant, si dist *qu’il* estoit ses fiex. Et li rois respondi ke moult parloit bien, & *qu’il* estoit voir disans en maintes choses. Apres li demanda *comment* il auoit tolue la parole & la veue a chelui qui auoit parle encontre lui. Et iosephes respondi *qu’il* ne l’en auoit rien tolu; Mais li diex des crestiens *contre* qui il auoit parle, Ichil li auoit tolu & parole & veue. Car che estoit li diex de qui la parole ne seroit ia fausee *pour* nului; Ensi *com* il *commandoit*, couuenoit toutes choses a estre. “Coument, dist eualach, est il dont voirs ke tholomes li fuitis m’enmerra iuse’a paour de mort, & ara sour moi pooir & forche .iij. iours & iij. nuis?” “Chertes, dist iosephes, il est uoirs *qu’il* n’est nus hom viuans *par* qui il puist estre fauses.” Et li rois li demanda *comment* il pooit chou sauoir. “Dont, n’as

The clerk becomes dumb

and blind.

The people are angry and rush at Josephes.

Eualach seizes a sword and swears he'll put to death all who lay hands on Josephes.

He asks Josephes who he is,

and how he took speech and sight from his opponent, [* leaf 18, back, col. 3]

and whether it is true that Tholomes shall put him in fear of death, and have power over him three days and three nights.

tu oi, dist iosephes, *que* li esperis au dieu des crestijens est de si grant forche, ke il fait les mus parler & les awles veoir cler? Ch'est a dire, ke chil qui n'ont rien seu de clergie connistront toute la forche des escriptures par le grasse de son saint esperit." "Par foi, dist li rois, s'il auient ensi *com* tu as chi conte, Ie vauroie asses miex estre mors ke vis. Mais il n'est nule riens ke iou en peusse croire. Ne pour quant, si ai iou veu vne de tes paroles auenir." "Rois, dist iosephes, quant tu verras qu'il serra auenu, dont m'en croi." "Et en porrai iou, dist il, escaper?" "Chertes, dist il, oil, par vne seule chose." "Et *quele* sera ele?" dist li rois. "Je le te dirai, dist iosephes. Se tu rechois la creanche ihesu crist, *que* tu le croies parfitement, de *quele* eure que tu le rechoines, tu aras secours & deliuranche. Mais bien saches de uoir, *que* ia pour chose ke la bouche die, se li euers n'i est, ne sera deliures. Car diex n'est pas hom qu'on puisse engingnier ne decheuoir par samblant; Anchois est de si parfaite sapiense qu'il connoist tous les penses des gens, & noit parmi les euers toutes les repostailles qui i sont." Lors li demanda li rois comment il estoit apieles. & li dist qu'il estoit apieles iosephes. Et li rois li redist: "Ore me di, iosephe, de che'lui qui a perdue la parole & la veue, se il reconuerra iamais." "Rois, dist iosephes, Ore le fai porter deuant tous les diex ke tu aoures; et si orra[s] ke il te responderont et de sa garison & de ta bataille." Lors le fist porter el temple, si i ala il meismes, & iosephes, & ses peres. Et quant li pronoire de la loy l'eurent offert al autel appolin qui il apielent le dieu de sapiense, si demanderent al ymage qui estoit sour l'autel comment chil gariroit iamais. Mais onques tant ne seurent demander a chele ymage ke il onques en peussent parole traire. Et li rois vint auant, si li demanda qu'il li dist a quel fin il nenroit de chesto guerre. Mais il n'en puet onques auoir respons ne ke

Evalach cannot believe it,

but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ,

not only in word, but in heart.

[* leaf 19]

The clerk struck dumb and blind is taken to the heathen temple, to the image of Apollo.

li autre. Et vns dyables qui estoit en l'ymage martis, ke il claiment le dieu de bataille, *commencha* a crier : "Foles gens, ke ales vous atendant ? il a en nostre *compaignie* vn crestijen ki a si loie apolin par le *coniurement* de ihesu crist son dieu, qu'il n'a nul pooir de vous respondre. Ne ia nus diex en lieu ou il soit n'osera douner respons, ne ne porra, puis ke il ara *coniure*." & maintenant *que* li dyables eut che dit, si *commencha* si durement a crier ke il fu auis a tous chiaus qui estoient el temple qu'il fust en vn fu ardent. Ensi disoit, "ha, Josephe, eueske ihesu crist, laisse chou ester ke tu dis, car tu me fais ardoir, & ie m'enfuirai de si la u tu *commanderas*." Ensi erioit li dyables qui estoit en l'ymage martis par le *coniurement* que iosephes li auoit fait. Car il le destraingoit si durement, & tant le iusticha, ke il issi hors de l'ymage, & uoiant tous chiaus qui estoient el temple, abati l'ymage a terre, & si le debrisa toute par menues pieches. Et quant il eut chou fait, si prist vn aigle d'or moult grant, qui estoit sour l'autel au *consel*, si en feri si durement l'ymage appolin en mi le vis, ke il li pechoia le nes & le brach destre. Apres s'en ala par toutes les ymages del temple, si n'i remest onques ymage qui il ne ferist de chel aigle tant qu'il li pecheoit aucun des membres. De cheste chose furent les gens moult espoente qui estoient el temple ; Car il veoient les meruelles que ichele aigle faisoit, Mais il ne pooient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente & plus esbahi. Lors apiela li rois Josephe, & si li demanda que che pooit estre qui ensi depechoit ches ymages. & iosephes li respondi qu'il l'alaist demander al autel martis. Et il j ala, si vaut sacrefier, mais iosephes ne li lascia ; ains dist que s'il faisoit tel sacrefisse, il morroit de mort soubite. Et quant li rois eut demande respons a l'autel, Si dist li dyables qu'il n'osoit a lui parler pour

A devil in the image of Mars cries out that a Christian there has bound Apollo, so that he cannot speak.

The devil offers to go out, whenever Josephes orders.

It goes out, knocks down the image of Mars, and breaks it in pieces ;

then the devil hits the image of Apollo on the nose and breaks [* leaf 19, col. 2] it and its right arm ; and destroys the other images.

The people are dismayed.

Evalach asks Josephes who has broken the images.

Josephes tells him to ask at the altar of Mars.

He does, and the devil says Josephes stops him.

Josephes gives the devil leave to speak; and it tells Evalach that Josephes has always two angels with him, one bearing a sword, the other a cross, and they have made it break all the images.

The king asks the devil whether the man struck dumb and blind will recover. The devil says, 'Not by my power.'

[Corpus MS, leaf 197, col. 1]
I have none to make him whole.'

Evalach asks, "How shall I get on if I fight the Egyptians?"

iosephe. Et li rois li demanda s'il auoit si *grant* pooir sour les dieus. Et li dyables li dist *que* nus diex ne pooit *parler* deuant lui se il ne l'en dounoit congie. Et li rois pria iosephe *que* il li dounoit congie de *parler*. & iosephes li donna. Et li dyables dist au roi: "Rois, veus tu sauoir *pour* quoi il a si *grant* pooir? Il a .ij. anges auoec lui qui le conduisent & gardent *par* tous les lieux ou il va, si tient li vns vne espee toute nue, & li autres vne crois. Et li doi m'ont tenu en tel destroit *par* son *commandement* qu'il m'ont fait depechier toutes ches ymages ensi *com* tu vois. Ne iamaiz nus diex n'ara pooir de doner respons ou lieu ou chis hom soit, tel poeste li a done ¹ *ihesus* cris ses diex." Apres li demanda li rois se chil qui auoit pierdu la *parole* & les iex reconuerroit iamaiz sante. Et li dyables li dist, "rois, se il garist, che ne sera mie *par nostre* uirtu;" ²

"For that power haven not we ³

Him hol to Maken In non degre ;

But helthe Aȝen to him Most gon

Be him that him it leide vpon ;

4

And elles but he wele him hele sende,

Be vs get he non In non Ende."

Thanne Axede him the king Anon tho

'Howgh Aȝens the Egipcians he scholde do ;

8

¹ MS dona. altered.

² The Royal MS xiv. E 3 continues—"Et nous n'en i poons point auoir : anchois *conuenra* ke chil le garisse *par* qui *commandement* il a en le mal, ou se che non, il n'en garira iamaiz." Lors li demanda li "rois, 'a *quel* fin il uenroit se il se combatoit as egyptijens.' Et li dyables dist, '*que* il n'auoit nul pooir del' dire tant *com* li hom dieu i serroit.' Et iosephes salli uuant, & si li dist : "Je te *conjur* de *par* la forche de la sainte trinite, ke tu li dies uoir." Et respondi li dyables, '*que* il n'en sauoit rien de che qu'il li estoit a auenir. Ne nus ne le puet sauoir, se *par ihesu crist* non.' An illustration follows, for the next chapter, of the messenger coming to Evalach.

³ The pages containing the English lines 1—492, are bound at the end of the Corpus MS, but there is a pencil foot-note saying that they belong to the commencement.

3if with hem heeld he Ony bataille,	
In what Manere it myhte him Availle.'	
Thanne the devel him Answerid ful sone,	
"pere-Offen Answere mown we 3even þ ^e none :	12
Tyl that goddis Man be Owt past,	
Of vs An Answere non thow hast."	
Thanne spak Josephes there Anon Ryht,	
"I Conioure the be the vertu of God Almyht,	16
And be the myht Also Of the Trenite,	
That the sothe here thou schewe to me."	
And the devel him Answerid Agein	
"That he ne Cowde not In Certein ;	20
Of thing that was to Come, he Cowde not telle,	
What Aventure so that him Euere befelle."	

The Devil says,
'We can't answer
you till God's
man has gone.'

Josephes conjures
the devil to tell
him the truth.

And the devil
confesses that he
knows nothing of
things to come.

CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land ; Evalach's summons to his vassals (p. 103) ; Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Meaux, in France (p. 104), was sent to Rome as part of the hostage demanded by Augustus (p. 105), then on to Erl Felis of Sylie, whose son he slew (p. 106), and fled to Tholomes King of Babyloyne, for whom he conquered all the land of Sarras (p. 106-7), that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes's power (p. 107-8, 110) ; Evalach asks for the means of victory (p. 108-9) ; Josephes tacks a cross of red cloth on to his shield (p. 109), and tells him to look on it in his need, and pray to God, and he shall be saved (p. 110). Evalach marches to Tarabel and Valachim (p. 111). The Castle Valachim described (p. 112). Evalach's army enter a forest, and send out a spy (p. 113) ; they attack Tholomes, but lose men, and flee to Castle Comes (p. 114). Tholomes pursues (p. 114) ; while Evalach's men plunder his tents (p. 115). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 116), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachim (p. 117).

¹ MS Reg. xiv E 3 reads 'a. xxx. mille homes a pie.' [MS Add. 'xxx. chivalers, et a. ^{xx} hommes a pie': 90,000 in all.]

- And that to the prikke Of deth he schold be browht ;'
 And this Euere was In Eualache thowht ; 36
 But for þat he was A man Of so gret prowesse,
 He made non semblaunt Of non distresse, but makes no
 But Aȝens herte he made good Chere, sign of distre:is.
 [S]eenge Alle tho that there were, 40
 [A]nd swor Anon be his Creauunce,
 'That what so him Euere happede be chaunce,
 ȝif At that sege he myhte him fynde,
 He wold don him Remeve be som kynde.' 44
- Anon his sonde he dide to sende
 Ouer Al tho, Into Euerich ende,
 To Alle tho that Of him took Ony fe,
 'Anon with him that thei scholden be, 48
 And On the Morwe to ben Gadering
 Atte Castel Of Tarabe¹ with-owten Taryenge,'
 That twenty Miles from sarras Is,
 And fro valachim Sixtene, More ne Mis, 52
 Where As Tholomes Atte Sege was.
 Thus Abowten sent Eualach Into Everi plas ;
 Thus Abowtes be his sel he sente,
 'That Eche man scholde don his Ente[n]te], 56
 That weren weldy Armes to bere,
 Aȝens here Enemyes to fensen hem there.
 And ho that Aȝens his Comandementis were,
 What so he be that it doth there, 60
 His lordschepe from him wil he take,
 And but Ryht A povre Man him Make.'
- And On the Morwe the king gan to remeve,
 And Iosephes to him Cam to taken his leve ; 64
 "Sire kyng, hennes thou gynnest to Go,
 But thow ne wost what forto do ;
 For thou ne Art seker to Comen Agein,
 But there forto dyen In Certein. 68

He swears he'll
 turn Tholomes
 [leaf 197, col. 2]
 out,

and then sends to
 all his vassals

to meet him
 at Castle Tarabel,

every man able to
 bear arms,

under pain of
 losing his land.

As Evalach is
 going to march,
 Josephes tells him

he doesn't know
 what the end will
 be.

¹ MS Reg. 'tarabiel' ; Add. 'carabel' (leaf 12, col. 3 at foot).

God bids him	But thus My God sente Onto the Be me his Servaunt, As thou myht se,	
remember whence he sprang ;	‘ That thow scholdest Remembren the wel Of whom thow Come Everydel,	72
	And of what Maner kynde & of lynage Thow Art I-Come to this high parage. But thou supposist that noman it knowe ; But I Can the tellen Al be Rowe.	76
	Be the grace Of my God Almyht I schal the telle, I the A-plyht ; For Conceil may pere non heled be From him that Sit In Maieste.	80
he was born in France,	Thow were born In fravnce lond, As the holi gost me doth vndirstond, In A Old Cite Of fraunce, As I wene,	
at Meaux, a poor shoemaker's son.	That Mianx is Called there bedene ; And there thow were A pore Mannes sone, That to Maken schon was thanne his wone ; And this Owghtest thow to knowen ful wel, For thow it hast Sein this Everydel.	84 88
For when Au- gustus was emperor,	For whanne Augustus Cesar Emperour was Of Rome xxxij yer ; In that plas He wende king Of Alle kinges haue ben ; And so it him thowhte that it was sen ;	92
and Christ was born,	But Crist of Marie was born In his tyme, that I Rehersed befor, That tho king Of Alle kynges was Thorwgh the world In Every plas.	96
he feared he should lose his empire.	And whanne here-Ofien herde Augustus Cesar Be hise Clerkis that weren bothe wis & war, Thanne he gan to wexen Gretly In dowte Lest Of his Empire to putten him Owte, And that Al the Contre Of Rome Abowte, To that lord scholden worschepen & dowte. Thanne Niste he Not what forto don, But Abowtes Al Rome he sente Anon ;	100 104

- Thorwgh Owt Al that Contre [If 197, bk. col. 1]
 Anon his Messengeres sente he,
 'That Euery man & womman Also So he ordered all
 To him A peny scholde ȝelden tho, 108 folk to pay him a
 As In Manere Of A knoweleching, penny as tribute.
 As In weye Of Soiettis to here kyng.
 And, bencheson¹ that Fraunce was thanne But of France he
 Of Anothir Maner kende Of Manne, 112 required
 To hem he sente In this Manere
 As, Sire, I the schal now tellen here :
 An hundred knyhtes be trews Aftir he sente, 100 knights, and
 And Aftir An hundred knyhtes dowghtren present, 100 knights'
 That Maidenis scholde ben Everichon,— 117 daughters, vir-
 And thus his Messages Gonne forth to gon,— gins,
 And An hundred knave children Al In fere, and 100 boys not
 Not passeng the Age thanne of fyve ȝere, 120 over five years
 But Rathere lasse thanne Ony More ; old.
 That time this was his Comaundement thore.
- And whanne these tydinges weren Comen Into fraunce, Then in every
 Mochel they Merveilled thanne Of this Chaunce ; 124 French city
 And thanne Chosen they In Euery Cite
 Be lot, As that time here hap myhte be. lots were cast ;
 So thanne it happed, As I telle now the,
 That Owt Of Miaux that Cite, 128 and out of Meaux
 That tweyne Maydenes Chosen weren for sothe, were chosen two
 And that An Erlis dowghtren weren thei bothe maidens, the Earl
 Hos Name was Erl Of Siuayn, of Siuayn's
 That lord of Miaux was, & Of the Contre Certain. 132 daughters,
 And whanne the lot on hem ȝus gan falle,
 Thanne mosten thei forth nedis with Alle ;
 And vpon the,² tho, fyl the tother lot, and you, Evalach,
 Where ȝou myhtest ben Excused not, 136
 For thow were At the Age Of fyve ȝer,
 And Also these Maidenis bothe briht & Cler ;

¹ 'be encheson,' by occasion, because.² 'thee' is often written 'the.' See l. 114, 140, 149, 157, &c.

and all three of
you were sent to
Rome.

That so wit these Maydenes forth were þou led,
As to-forc I haue here now to the Seid. 140

You were very
beautiful.

And whanne that to Rome 3e weren I-Come,
The peple Abowtes 3ow Cam On A throme,
And 3ow gonnen faste to beholde :
3e hadden tho Of Bewte so Manifolde. 144

At 20, both
maidens died.

And whanne thow were comen to twenty¹ 3ere,
Thanne bothe Maidenes deyden Ryht there ;
For the ton ne lyved After the tothir
But thre Monthes, It was non Othir. 148

Then Tiberius

Thanne Aftyr, the took Tiberius Sesar,
That Aftir Augustus was emperour thar,
And the hadde tho Ryht In gret Cherte,
And to An Erl the sente for thi bewte— 152
Erl Felys he hyghte Of Sylie,—
To him were thow lad In hie ;

who held you
dear.

And whanne that thow to him were browht,
Ful mochel thow were Euere In his thowht, 156
For the ful dere to him he held ;
And After ful Evele didest thou him 3eld.

But you slew his
eldest son in a
quarrel,

For it befil that vpon A day
His Eldest sone & thou wenten to play, 160
That so In Anger 3e fillen tho bothe,
That there thow slowe his sone forsothe.
And whanne thou haddes thus him slo,

and then went to
Tholomes of
Babilon,

Thanne to Tholomes² gonne thou go, 164
That Of babiloyne thilke time king was,

[If 197, bk, col. 2]

And werre he held Azens Olifernus ;
For Olifernus king was riht tho with-uten d[owte]
There As now thow Art Of Al the Contre Abowte. 168
And Anon As thow to him were gon,

who knighted
you,

There A knyht he made the Anon ;
And so moche love thanne he Caste to the,
That Amonge Al his Ost he 3af the powste ; 172

¹ MS Reg., 'xx.'; MS Add., 'xii.'

² MS Reg., 'tholome cerastre'; MS Add., 'tholomes ce iastre.'

- And Aboven Alle Othere he ȝaf the powere,
 Ouer Alle his Ost to Gouvernen there,
 For that thou were Of so gret prowessse
 Of Manhod, & ful Of hardinesse, 176
 So that On his Enemys Avenged he was,
 And hem distroiede In that plas.
 And thanne to the ȝaf he that lond,
 And there holich put it Into thin hond. 180
- Now myhtest [thou] knowen & vndyrstonde,
 That I knowe whennes & of what londe
 That thou were bothen bigeten & born,—
 Lik As I haue the Rehersed befor,— 184
 And from so gret povert to hy dignete;
 Remembre the wel what I telle the;
 And therfore the sente to sein be me
 The grete God of Al Cristiente, 188
 That Of thi self thou schost han Minde;
 And though þat vnder, þou hast men of gret kynde,
 And Moche peple In bataille þ^e Abowte,
 In herte scholdest thou not be prowte; 192
 For thi lyges, they¹ nothing ben,
 But As A wardein hem to besen;
 And therfore haue thou this In Mende,
 For but As On Man thou Art Of kende, 196
 And As sone² deyen thou schal
 As the porest Man doth Ouer-al;
 Therfore scholdest thou be powre & Mek,
 And vppon thi Creatour beleven Ek, 200
 That Into this world þ^e made forth go,
 For with-Owten him thou myht not do;
 And ȝif thou like not him for thi kyng to holde,
 Owt Of thi regne þou gost Ryht Mani-folde: 204
 For wel may he be Clepid A kyng,
 That Endeles lasteth euere his Reyneng;
 This is Crist Goddis sone Of hevene,
 That Into þ^e Maide Alyhte be thaungelis stevene. 208

set you over all
 his host, and, as
 you beat his foes,

put his land
 wholly in your
 care.

You see that I
 know who you
 are.

And God has
 therefore sent me
 to remind

you not to be
 proud in heart,
 [¹ thine. Fr. ele
 n'est mie toie
 lige; ne tu n'en
 ies ke garde.]

for you shall die
 as soon as the
 poorest;
 [² MS Assone]

and if you will
 not take God as
 your King, out of
 your throne you
 go.

For Alle Mennes hertes he doth knowe,
 And Alle here thowghtes vppon A rowe ;
 & þat the schal putten Into thin Enemyes hond,
 And Aftir the deliueren, thou vndirstond ; 212
 For that ther nys non lord neþer God but he
 To whom Ony honour longeth to be.
 Wherefore, as Only On god & Almyhty,
 Thow Owest him to worschepyn al Only ; 216
 For bothe this torment & this Noysance
 He the now sendeth, for his Creauunce
 Thow hast Refused, & Ek his lore
 That he in Avicion hath schewed before." 220
 Thanne seide king Eualach Anon Agein,
 "Maister Iosephes, I preie þe telle me plein
 What that Avisioun was forto Mene,
 That thou it woldest declaren me Clene." 224
 "Certes," quod Iosephes, "nay how so befallē,
 Tyl thow haue broken thy Mawmettis alle,
 And that in theke high lord to hauen ful Creauunce
 That the May deliueren from Alle Noysance. 228
 And Alle lyveng thing enstablisched Is,
 Wheche that þe heyest king is of blys."
 "[B]e my Creance," quod Eualach tho,
 "This Bataylle myn herte goth sore vnto ; 232
 And bothe þoure fadyr & Ek 3e
 Of Riht good Conceyl behyghten me ;
 3yf that I wolde On þow beleve,
 3e seiden Ryht wel that I scholde preve 236
 Be wheche victorie of myne Enemyes to have,
 And Aftir my deth my sowle to save."
 "Certein, Sire," quod Iosephes tho,
 "That Conceil I the 3af, & 3it Mo, 240
 3if thow wilt On him beleven stedfastly,
 And him worschepen As Almyhty.
 And 3if thow wilt not don As I the teche,
 Be war lest god wele taken wreche ; 244

He shall put you
into your foes'
hands, and then
deliver you,

because you
refused to believe
his doctrine
shown to you in a
vision,

which I'll
explain when
you've broken
your idols, and
believe in God,

[leaf 198, col. 1]
Evalach: 'You
said that if I'd
believe on you,
you'd give me
victory, and save
my soul.'

"So God will.

And if you don't
believe,

- And but thow him worschepe As me þou seest, you'll be de-
 In body & sowle distroyed thou beest stroyed, body and
 Of him that Of Alle thinges Is domes man ; soul."
 The helpen & socoure ful wel he Can." 248
- " Now Certein," quod this Eualach þ^e king,
 " And 3e wolden 3even me swich conseilling
 That Of Myn Enemyes victorie to haue,
 And therto my lif that he wolde save,— 252
 On him Onliche I wolde beleve,¹
 And Al my Creaunce I wele Repreve."
- Thanne spak Anon Iosephes to the kyng :
 " Now herkeneth, Sire, to my talkyng. 256
 Do bringe now thi scheld to-fore me,
 And Anothir Maner thing schalt thow se."
 And whanne this scheld to-fore Iosephes was,
 Anon he Comanded In that plas 260
 A lytel pece thanne Of cloth so red
 To-fore him be browht Into that sted.
 And the kyng Anon with þat biddinge
 A pece Of Red Silk he dyde him bringe, 264
 And kutte there-offe two peeces Anon
 In the sihte of hem Echon,—
 Eche pece A Fote of lengthe was,—
 Wher-offen, A Crois he made In that plas, 268
 And takked it vppon the kynges scheld,
 Wherwith he Rod thanne Into þ^e feld.
 And whanne thus he hadde don,
 To kyng Eualach thanne spak he Anon : 272
 " Syxt thow now this signe that I haue Mad ?"
 " 3e forsothe," thanne kyng Eualach Said.
 " Certes," quod Iosephes,² " I telle it the, and tells him,
 What Manere Of Man so Evere he be, 276
 And he wele stedfastli belevene On this,
 Were he neuere in so moche sorwe Oper distres,

¹ MS beleve.² MS Iosep.

	That he ne schal Anon deliuered be Of Alle Manere deseisse And Aduersite.	280
	And therefore, honoure thou this, I Charge the, In worsche[pe] Of him that deyde On tre ;	
when he is in great need to pray to Christ,	And whanne that thou Art In gret Nede, Loke Of helpe & socour that thow him bede,	284
	And that thow sey In this Manere As I the Schal now Rehersen here, 'O thow god that deydest vppon the Crois, Of me, Synnere, here thow my vois ;	288
begging Him, by the sign of the cross, to grant him victory, and time to believe ;	And On the signe Of this thow suffredest ded Vppon the tre In thin Manhed, So graunt me Of victorie the grace, And to thi beleve therto hauen space,	292
[leaf 198, col. 2]	Er that this world departe from Me.' And ȝif thow this fulliche wilt beleve, Thanne A trewe man schalt þou me preve ;	296
and then he shall win.	For thanne In bataille schalt thow not dye, But bothe to geten Worschepe & victorie. And now that thus I haue the told, To gon to bataille thow myht be bold,	300
The Cross shall keep him from death,	For from deth thi waraunt this schal be, And from Alle presonementis, I telle it the. ȝit not-withstonding, not forthan	
though Tholomes shall imprison him three days and three nights.	That Tholomes, this Crwel Man, In distresse schal he putten the Thre dayes and thre Niht Sekerle, For so be me sente the to seye That Myhtful god & verraye.	304
	And wete thow wel, ȝif thow beleve On this, Thow Schalt neuere thanne don Amys ; For to the schal it ben Redempcioun, And to the devel sorwe & distruccioun."	308
Evalach promises	Thanne seide he to Iosephes Agein These wordes tho In Certein,	312

"Iosephes, that thou woldest now preyen for me Josephes to turn
 To kyng of Cristene In Eche degre, 316
 Me to helpe, and Euere me to save;
 And trewly his Creaunce wil I have,
 3if it be As now thow behotest Me,
 Trewe Cristen Man thanne wil I be, 320 Christian if he
 Of thyn hond to Resceyven In this plas wins.
 3if Euere I Come Aȝen Into Sarras."

And thanne An Old Serjaunt he gan to Calle,
 And there him Comaunded Amonges hem Alle, 324 He orders the
 'The Cristene to kepen *with* ful gret honour, Christians to be
 With-Owten Ony Angwysch Other labour;
 And that Iosephes haue his Comaundement,
 Of Alle Manere thinges wit good Entent. 328 held in honour.

Thanne took the kyng his leve Ryht there
 Of Iosephes & Of his Compenie In fere,
 With Ryht A gret Compenye Of knyhtes
 And Mochel Other peple tho Anon Ryhtes, 332
 And Evene to the Cite Of Tarabel Evalach marches
 They token the Ryht weie Eueridel, to Tarabel,
 And there Abod he fully vj dayes,
 As the Storie Of this book vs sayes. 336 and stays there
six days

And be the tyme the Sixe dayes were gon,¹
 So moche peple Of his Owne hadde he sein non,
 What Of So manie knyhtes & barown
 Hadde he not Sein At Anof In his town; 340 without his
 But be the tyme that heyghte dayes were gon,² barons coming,
 Mochel peple to him Cam Anon.
 Thanne Owt Of Tarabel thei gonne Ride
 To-ward valachin At that same Tyde, 344 but they come by
 Where that Tholomes beseged the Castel the 5th day, and
 That kyng Eualach tho lovede ful wel, then all ride
 For him Self there-Offen Fowndur³ he was, towards Castle
 And there it let Setten In that plas. 348 Valachin, which
Tholomes is be-
sieging.
[³ Valachin =
Evalach-in. See
p. 113, note, l. 11]

¹ & quant uint au sietisme ior. MS Reg.

² Au witisme iour mut li rois de tarabiel, moult matin, a toutes ses os. MS Reg. leaf 20, col. 3.

This castle is
very strong,

For it was On of the Strengest pyl
That Euere Man Sawgh in Ony Exyl ;
For it Myhte neuere I-wonnë be
But Only thorwgh Enfamyne, I telle it the. 352

with a gate a
stone's throw
high,

Where-vppon A gate on þat Castel was thore,
From the plein Erthe A stones Cast & More ;
And vndir wheche gate Ran there

over a river

Ryht A wondir dyspetous Ryvere ; 356
And that Rever, As brod it was

an arrow-flight
broad.

As the schot Of An Arwe In eche A plas,
So that gate Asailed ne Myhte not ben
Of hem with-Owte, As men Myht sen, 360

[lf 198, bk, col. 1]

But It were Only be An Navye,
Thane Coude that neuere hem stroye
For schot, And Cast Owt of that Castel,
It was devised so wondirly wel. 364

And no Mo gat[es] weren there-vppon
Where that [Ma]n Mihte Owht owt gon,

Only one other
little gate is there.

But A litel g[ate] In A Corner
That there-vppon was devised ther. 368

And Of plein Erthe to-forn þat gate was,
For two Chariettes to Meten On In þat plas,
The whiche but xxx pas was Of lengthe ;

It was a pile of
great strength.

For it was A pyl Of ful riht gret strengthe. 372
But Alle the strengthis Of this to discryve,
It were to long, be my lyve ;¹

¹ MS Reg. xiv E 3, says—" Et li chastiaus en haut estoit auirounes de moult riches murs tous quareles de marbre vert et vermel & bis & blane. Et se li mur seioient bien et haut, eneor estoit la tours plus haut assise a quatre doubles. & si seoit sour vne roche * tele que onques si bien seans, ne si desfensaulle, ne fu veue. Desour chele roche seoit la tours marbrine † si tres durement haute, ke on en veoit blanchoyer les murs de baudas, & ondoier l'iaue del vil, qui est en egypte ; † De tel forche estoit li chastiaus, & de tel biaute, ne ia si grant chaut ne fesist en nul este, ke chil du chastel n'eussent iaue douche & froide d'une fontaine, si couroit li ruiissiaus en .i. plain moult

[* leaf 20, back]

†—† MS Add.—si estoit si haut com en pooit ueoir l'uec del nil, qui si estoit bele et rice, et cele aigue que ie vous di, couroit mult parfent en egypte.

Therfore to passen Over In schort Matere
 Of declareng Of this Castel I wile now here : 376
 And In this place king Eualach this Castel made
 For the strengest plot In þ^e world þat he hadde.

Now whanne kyng Eualach thus Redy was,
 Forth Took he his Iorne In that plas, 380

Evalach marches
 his men into a
 forest, and bids
 them arm.

And Entrede Into A ful fair Forest ;
 Thus he Comandede bothe lest & Mest,
 And Comanded Alle his Men there Anon riht
 Hem Redy to Armen forto fyht, 384

For he hadde Sent forth A spye
 In that Morwening thanne ful Erlye,
 To Aspien Tholomes & his Ost
 There that they lien with so gret bost. 388

And whanne the Spie Cam Agein,
 He tolde kyng Eualach thanne In certain
 'That In the Ost It was dyneng tyme,
 Fore it was ny noon, And passed þ^e pryme.' 392

Finding from a
 spy that Tho-
 lomes's host is at
 dinner,

Thanne weren this Meyne Al Redy Anon,
 And Owt Of that Forest gonne they gon,
 And Entrede thanne In-to A gret valey.

Evalach ad-
 vances, and

Thanne whanne vppon the hil Comen they, 396
 They Syen Alle the Ost Of Tholome,
 How that they leyen In Al Manere degre ;
 And Also Al the Castel Of valachin

comes in sight of
 Tholomes's army
 and of Castle
 Valachim.

Where that his Meyne weren with-In. 400

biel qui estoit entre les murs del chastiel, & la tour ; si chaoit en chel plain par .i. tuel de coire qui cheoit en vne cuue de marbre, en quoi chil du chastiel prenoient iaue a lor besoignes. Chil plains en quoi l'iaue chaoit par le tuel, si estoit li abuu-roirs as cheaus du chastel, si estoit tous paues de marbre, & clos enuiron bien le haut de deus coutes & demi, & desour tout l'autre pauement. Ensi estoit li chastiaus aaisies, & si richement fermes com vous aues oi, tant qu'il ne doutoit nul home viuant par forche d'assaut. Et pour chou l'auoit ferme li rois eualach que il n'auoit onques si forte pieche de terre veue. Et pour chou li auoit il mis non eualachin ; ke il voloit ke tout chil ki iamais le noumeroient, i ramenteussent le non de lui en ramembrance de che qu'il i auoit fait."

- But whanne this Ost Gan hem Aspye,
 Tholomes's men cry 'Treason!' and arm, "Tresown! tresown!" thei gonne to Crye;
 And Anon to Armes they ronne ful faste,
 For Of here lyves they weren Agaste; 404
 But fewe of hem there ne ben
 That they weren Redy Armed Clen,
 For Evere they hadden A supposenge
 That kyng Eualach wolde for Ony thinge 408
 That Sege Remeven ȝif he myhte;
 And that he it wolde don he susposid ful rihte.
 Evalach's knights attack them, Thanne kyng Eualach his men In that tyde
 To-ward this Ost Faste gonne they Ride,— 412
 More vigeryously neuere Reden Men
 Into non place thanne they diden then,—
 but get their horses slain by Tholomes's men, And Tholomes men that On foote were,
 Eualach his men here hors Slown there; 416
 So thanne, bothe parties On foote thei be;
 There is great slaughter; There grete Manslawghtre Men Miht se,
 How that Eualache men Tholomes men slowe,
 For ther was Sorwe & grynteng of teth Inowe, 420
 So that Of bothe partyes ded there been
 15,000 men are killed, Bet than Fiftene thowsend,¹ As men miht seen;
 And there manye Of his men lost Eualach:
 Evalach and his men flee to And whanne this he sawgh, he torned his bak; 424
 Thanne he & his Meyne that On lyve were,
 Toward A Castel fledden tho there,
 Wheche Name Of that Castel was,
 [If 198, bk. col. 2] IClepid was 'Comes'² In Every plas,— 428
 Castle Comes,
 And thedir ful faste gongen they hye,
 He & his Meine ful Sekerlye;
 That from theke bataille no more it Nas
 two miles off. Tholomes pursues them, But As twey Miles In that plas, 432
 So that Tholomes Chased him so faste
 That it wax nyht thanne Attē laste;

¹ The Royal MS says 'xv. milliers,' but the Additional only 'v. M.'

² MS Reg. 'laoines.'

Wherthorwgh Manye Of hise Men

Loste this Tholome In the Chas then ;

436 and loses many
of his men

For tho that fledden knewen ful wel

The next weye to Comes Castel,

Wherthorwgh Eualach his men *goten socour* sone,

And Tholome In that Chas lost Manione ;

440 in the chase.

So that Tholomes, bencheson Of the Nyht,

From that Chas departid Anon Ryht,

And to his loggeng homward he wente.

And whanne that he Cam *pere* present,

444 Moreover, on
returning, he
finds that all his
harness has been
carried off by
Evalach's men
from Castle
Valachin,

There Al his harneis beleft *per* was,

It was Clene I-spoilled Owt of that plas

Be the while Of Eualach men

That¹ In the Castel of valachin weren then,

448

That, whiles the bataille & *p^e* Chas dyde laste,

Eualach his men the harneys browht In faste ;

For they that In *p^e* Castel were,

With Tholomes men so fowhten *pere*,

452

And put hem Alle to discomfiture

That *pere* the harneys kepte *pat* Owre.

And whanne this Tholomes Resorted Azen,

And Alle his harneys dispoilled Clen,

456

His tentis and his pavylons to-broke,

and his tents and
pavilions smasht.

And whanne this Tholome *per-onne* gan loke,

Ful mochel deseisse he took In herte

For theke dispit, It was so smerte ;

460

And thanne A gret Oth swor he there Anon,

‘That he scholde neuere from *pat* Castel gon,

Tholomes swears
he'll never leave
the castle till he's
starved it out.

Thowgh he scholde lesen half his Meyne,

Tyl that they wyth-ynne Enfamyned be.’

464

And there Abod he Al that Nyht

In sweche loggeng As he *geten* Mylit.

And whanne the spring Of day was Comen,

Next dawn

To him there Cam A spie Anon

468

¹ MS That.

That him tolde tho newe tydinge,
 Al Of kyng Eualache beenge,
 a spy tells Tholomes that "Syre Tholome," seide this Spie tho,
 "So good tydinges Cam neuere man vnto 472
 As now Sire Tholomes Is Comenge to the,
 But ȝif it thorwgh siene distroied be."
 "Now sey me, Bewfys," *quod* Tholome,
 "What maner Of tydinges mown tho be." 476
 "Sire Tholome," Seyde the spie Anon,
 Evalach is in Comes with but few men, and can be easily taken. "Kyng Eualach Is Into A castel gon¹
 But with A fewe Of his Meyne,
 There schalt thou him hauen, Sire, sekerle, 480
 And thanne, Ended thi bataille it is ;
 That I seye, it is trewe *with-owten* Mis."
 "Sey me," *quod* Tholomes, "thou belamy,
 How knowest thou this so Certainly?" 484
 The spy saw Evalach enter the castle. "For On him Only I hadde A spie
 That sawh him entren þ^e Castel sekerlye ;
 For At the ȝates so longe Abod he there,
 Er he myht Entren In Oni Manere, 488
 The space Of Ryht A long Mile,
 So Abod þerowte A gret while."
Quod Tholomes "In peime of thi lif lesinge
 Loke thou bringe me non fals tydinge ;² 492
 [leaf 1, col. 1] And yf thou do, with-Owten More
 [Delay,³] deth schalt thou Suffren therfore."
 " [Sir]e, ȝif it be not so As I haue the told,
 [D]es-membre thou me, Sire, Manifold." 496
 Tholomes resolves Anon Tholomes his knyghtes gan calle,
 And told hem what Aventure gan be-falle,
 And how that Eualach In A Castel was
 But with A litel Meine In that plas ; 500

¹ li rois eualach est entre en 'lacoine,' MS Reg. MS Add. 'lycone.'

² End of MS on the sheets misplaced.

³ The letters are quite invisible.

Wherfore to besegen that Castel he wolde be-gynne	to besiege Evalach
With half his Meyne, ne per more ne Mynne;	with half his
And the tother halvendel schold leven stille	force, while the
At valachin, for the drede Of More ille,	other half stays
That was him left to kepen there	at Valachim,
A litel bettere thanne they diden Ere.	
That so this Ordenaunce thus he Made,	
Where-Offen his Meyne weren ful glade.	508
Thanne his styward to Clepen gan he fonde,	under the com-
That hyghte vabus As I vndirstonde,	mand of his
And Comaunded him there Anon Ryht,	steward Vabus.
'As that he was A gentyl knyht,	512
The Remenaunt Of his Men to kepen stille,	
Lest that Ellis to hem Miht Comen som ille;'	
"So schalt thow kepen there with the	
Of knyhtes and Seriauntes half my Mene."	516
Thanne his Steward vabus Anon	So Vabus re-
His Comaundement was Redy to don,	mains with half
And kept there Stille half his Meyne,	the army,
As wel Footmen As Othere there to be;	520
And Tholomes the Remnaunt with him ladde	and Tholomes
Into that place As the Spie him badde;	with the other
And So Rod he forth Al the Nyhte,	half marches all
For he wolde have ben Afor n day-lyhte	night for Comes.
At the Castel that hyht Comes, ¹	524
There he Supposid kyng Eualach was.	

¹ Iacoinc. MS Reg.

CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valachin man reports success; Evalach is cheered up, and marches (p. 119). He meets the queen's messenger, reads her letter, and asks explanations (p. 120). The man says Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 121); Evalach goes towards Sarras; a host meets him, that of his brother-in-law Seraphe, who comes and greets him (p. 122), and says he is come to help him; Evalach's answer (p. 123); Seraphe's advice to Evalach to go to his city *Orkauz*. Evalach goes to *Orkauz*, and summons more knights (p. 124); he wants to go and fight Tholomes, but is counselled to wait (p. 125); he is besieged by Tholomes, and orders a sortie (p. 125); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 126). Of Seraphe's deeds, and the pursnit of Tholomes's men to a narrow passage by a Rock of stone (p. 127), from the slaughter called *The Bloody Rock*; Tholomes comes to the rescue (p. 129), asks his men what is the matter, and encourages them (p. 130). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Archemedes* (p. 130), 4. *Evalach*. He charges *Jeeonias* to guard the passage, and to keep the city too (p. 131). Tholomes ordains eight divisions, two against each one of Evalach's (p. 132). The fight begins. Number of men on each side (p. 132-3). Evalach's speech to his knights (p. 133-4). Seraphe's division fights; Evalach's feelings,—his prayer, and the result of it (p. 135). The dire slaughter (p. 136). Seraphe's deeds; his axe; and his appearance (p. 137). Tholomes calls up his second division (p. 138); Seraphe's men flee, but he fights on (p. 139); Evalach's Steward goes to his help, and resolves to slay King Tholomes (p. 140). Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 141). The Steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 142). Archemedes drives in Tholomes's men (p. 143); but Evalach's Steward is cruelly beaten (p. 143); and killed by Tholomes (p. 144); Tholomes and Evalach fight; but Evalach cannot recover his Steward's body (p. 144). Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 145).

Now leven we Alle Of Tholomes,
 And that At this tyme Of him we ses;
 And Of kyng Eualach let vs now speke,
 That On his Enemyes wold him Awreke,

Evalach sends
 out a spy

And that Into the Castel Of Come was gon
 Hym forto socoure from his Fon ;
 So that An Old Seriaunt he Callid Anon,
 And bad that he Anon Scholde gon 8
 Owt Of that Castel Riden, forto Aspie to find out where
 Where¹ that Tholomes were there Nye, Tholomes is.
 Other to valachin Aȝen that he was gon
 With his Meyne thedir Euerichon. 12
 Thanne this Seriaunt tho forth gan Ryde,
 And sewed Tholomes In that tyde
 Evene to valachin Castel tho,
 There As newe tydinges herde he Mo, 16
 'That the Meynie Of valachyn Castel
 Hadde born hem ful wondirly wel,
 That In the tyme Of the chas
 Alle Tholomes harneis Itrised was.' 20
 And Anon To Eualach he Retorned Agein,
 And of these tydinges tolde him ful plein,
 And Of the pray his Men hadden take ;
 Where-of Eualach gret Ioye gan Make, 24
 And swoor thanne be his Creauce,
 'That, what so behapped him in Oni Chaunce,
 With him hond be hond wolde he fyhte,
 And vppon him to preven his Myhte ; 28
 That, ryht Anon As his men sembled were,
 From that Sege he scholde him Rere,
 That so hastely neuere kyng I-Rered was
 From non sege I non maner plas.' 32
 Owt Of that Castel thanne gan he gon
 From thens thre Milës Ryht Anon,
 And with him sevene hundred knyhtes & seriauns
 That Alle worthy men weren & vaylauns ; 36
 And On foote Nyne hundred ther were²
 Of Ryht bolde men & hardy there ;

¹ Whether.² et bien .x. et ix. chens de gent a piet. MS Reg.

So that from the Castel weren they gon
 Fyve Miles¹ er that day Cam hem vppon. 40

And In the Mene while that thei thus gonne gon,

He is met by a
 messenger from
 his wife,

On A palfrey Cam prekyng A messengere Anon

Al² so Swiftly As the hors myht him bere ;

Kyng Eualach he sowhte Everi-where ; 44

And thanne with the kyng mette he Anon,

Thanne thus his Arende he gan to don :

“Sire,” he seide, “my lady the qweene gr[e]teth þ^e wel,

with letters

And thus the³ sente to seyne Eche del 48

As this lettre doth Spesephie,

Where-with sche bad me faste to hye.”

Anon king Eualach this lettres took,

And hem Radde, & not forsook, 52

And there In his lettre tho he radde

begging him

‘That his Qweene On him faste gradde,

And, As Euere sche his Soiet myhte be,

to leave Comes,

Owt Of the Castel Of Come þat he wolde Te, 56

as Tholomes is
 about to besiege
 it.

For Tholomes that Crwel kyng

There-Abowtes wil leyn his Seieng.’

And whanne this lettre thus he hadde rad,

To him forto Come the Messenger he bad, 60

& of these tydinges Abassched was he,

Eualach can’t
 understand how
 his wife knew he
 was in Comes.

How that this knowleching to hire myhte be ;

And to that Messenger he seide Anon

“How wyste sche that I Into Comē was gon ?” 64

“Sire,” quod the Messenger witterly,

“I ne Can not ȝow tellen Certainly ;

‘The old Christian
 Master told her,
 Sire,

But An Old Man In Sarras is there

That Of Certein thinges doth here lere, 68

That Maister Of Cristene Called Is he ;

A wondirful Man he semeth to be ;

And whanne sche hath with him spoke,

Sche wepeth As thow hire herte were broke ; 72

¹ bien .x. lieues. MS Reg.

² MS As. See ‘Also faste,’ l. 76, p. 121. But see l. 385, p. 129 ; l. 542, p. 134. ³ they (? sche).

- And thanne Cleped sche me forth Anon,
That this Message were sone don,
And that A palfrey I scholde be-stride
Also faste As I Myhte preken Other Ryde." 76
and then she sent
me off to you.'
- Thanne kyng Eualach clepid his knyhtes Anone,
And there told hem Of this Merveil sone,
'That Iosephes Cowde tellen of his discomfiture
The wheche be-fil In that same Oure ; 80
Eualach tells his
knights how
Josephes knew all
that had hap-
pened.
- And that he his qweene these tydynges schold telle,
How that thiike day it him befelle ;
And how Into the Castel Of Come he was fledde,
And tholomes Me to besegen In that stede.' 84 [leaf 1, bk, col. 1]
- And thus As they gonnen forto talke,
Aftyr theke Rowte Cam A seriaunt walke,
Faste preking vppon A destrere
Also hastely As he myhte Ryden there, 88
A horseman from
Comes rides up
- Prekyng with A bowe In his hond,—
And thus he seide, As I vndirstond,—
"And [they] be me Sente to 3ow gretynge
That in 3oure Castel of Come ben dwellenge, 92
and tells Eualach
- 'That 3e scholden Governe 3ow wel & wysly,
And Owt Of Tholomes weye to kepen 3ow plainly ;
For he is now At Comes Castel,
& hath beseged it now Every del, 96
to keep out of the
way of Tholomes,
who has just
besieged Comes.
- For he hopeth 3ow with-Inne to take,
And there 3ow to don bothe tene & wrake ;
And there with him Is half his Meyne ;
Al the Remnaunt, At valachin they be.' 100
- And whanne king Eualach herd this word,
Thus thanne dide he be his Owne Acord ;
There Cleped he bothe knyhtes & bachelere,
And told hem Of that Merveil there ; 104
Eualach tells his
knights
- 'For there nas non thing Seid ne don
That theke Iosephes ne wiste it Anon,
For ther' nas neuere tonge So Certein
That Of his dedis Cowde tellen it plein ;' 108
how Josephes
knows everything
that's said or
done,

and had foretold
all that's hap-
pened to them.

“And Alle thing As he to me gan telle,
What Aventure Me be-Felle ;
And now mown 3e knowe the sothe here,
That Tholomes Come besegeth there, 112
Lik As my Qwene dide me to vndirstonde
Be A lettre I-wreten Of hire honde.”

Eualach turns off
to Sarras,

Thanne kyng Eualach torned his way
Streight to Sarras that Ilke same day. 116
And whanne he *with* his Rowte hadde Riden two Mile,
His Meyne gan to beholden with-Inne A while,
They Sawen Comen Isswe Owt Of A forest

and falls in with
a body of 4000
men

A fair Meyne, And Armed *with* the best, 120
What On hors And Of Footmen
Fowre thousand weren I-Rekened then.

And whanne this peple that gan Aspie,
To here lord they it tolde In hye ; 124

And whanne he that Meyne loked vpon,
His Meyne he Cemaunded to Armes Anon ;
And As king Eualach In Ordenaunce was there,

under the com-
mand of his

Owt of þe oþer Ost Cam On A destrer, 128
Also faste As the hors Myht Gon
Toward kyng Eualach he prekede Anon,

And vp his helm there he Caste,
And toward him Eualach prekid wel faste ; 132
And whanne that Eualach this knyht beheld
Bothe vndir his helm & vndir his scheld,

brother-in-law
(Seraphie ,

Thanne was it his Owne wyvës brothir
That of Men he lovede passing Al Othir,— 136
“Sire Eualach, it was Certefied to me

That Al discomfyt scholdest thou be,
And that Tholomes, Of Babiloyne kyng,
Abowtes Come hath there leid Asegeng ; 140

who, by his
Queen's enreaty,

Thus me sente to seine my soster þe qweene
That ful mochel sorwe hath, As I wene,
And preide me, for Alle loves that euere were
Be-twene soster And brothir dere, 144

3ow to Avengen vppon 3oure foon		has come to help Evalach.
Be Alle the power that I myht don.		
And this Is now my Comenge,		[leaf 1, bk, col. 2]
I sey 3ow, Sire, with-Owten lesynge,	148	
That So As hastely As I Myhte Ride		
To 3ow Am I Comen At this Tide ;		
But it is better thanne I wende it hadde be,		
For I wende In Come to han sein the."	152	
Thanne kyng Eualach him thanked sone		Eualach thanks Seraphie, and prays him
Of the grete kendenesse that he hadde done ;		
But 3it he him preide ful hertly,		
'That he wolde Abyden him by	156	
Forto Avengen him Of his foon,		
And til that his Iorne were doon ;'		
"For there may no man fully knowe		
What Fren-des he hath In Ony Rowe,	160	
But Euere At Nede A man May se		
What men that welen his Fren-dës be ;		to be a friend in need,
But he that doth In this gret nede		
Me forto helpen hym so to spede,	164	
Me thinketh Amonges Al erthly thing		
It is A trewe brotheris doying ;		
For 3e knowen wel that I haue be		
I-Chaced from places two Oper thre,	168	
Where-Offen I preie 3ow, In my gret nede,		
Me to helpen <i>with</i> wit & dede,		and help him with wit and deed,
And helpe to defenden 3oure sostres lond		
That I haue longe kept In Myn hond,	172	
And Of My schame Avenged to be,		
Now goode brother I preye to the ;		
And dowble Amendis I schal 3ow Make,		for which his reward
Aftyр that the Angwisch that 3e for my sake	176	
Scholen soffren with-inne these viij dayes,		
I schal it 3ow 3elden be Mani wayes ;		
And 3if Euere l Mowe rekeuere to sarras,		
I schal 3ow hyghly qwyten Er that 3e pas,	180	shall be high.

- And that In þowre howshold it schal be sene,
And Amonges Alle þoure baronage be-dene.”
- Seraphe advises
Evalach to go to
Orkauz, “þe, I schal þow tellen what þe scholen do,
To þowre Cite Of Arkauz scholen we go, 184
And there we scholen Abiden A stownde
Tyl Mo Of þoure peple to þow Comen sownde ;
his strongest city, For it is the beste Cite Of þoure lond,
And best vitailled, As I vndirstond ; 188
and abide there
till all his men
join him. And there þoure Meine Abyden scholen þe
Til that to þow Alle Comen they be,
And Also there scholen we sonnere knowe
Alle the tydinges vppon A rowe 192
Thanne And we weren At Sarras Cite :
Sire, this is best, As thinketh to Me.”
- So they all ride to
Orkauz. Kyng Evalach held wel with this Conseille,
And to Orkauz they Reden with-Owten faille, 196
And Alle here Meine with hem wente
Into that Cyte there presente ;
But It was fer passed the Noon
Er they weren Entred Everichoon. 200
- Evalach then
sends for his
barons, Thanne kyng Evalach Abowtes gan sende
Aftyr his barowns Into Enery Ende,
‘That ho that howghte him Ony worldly honour
Scholde Comen to helpen him In that stour.’ 204
And the Messengeres diden wel here Arende þat tyme ;
- and next morning
17,000 of them
come to him. For On the Morwe, Er it was pryme,
To Orkauz Comen Of the kynges Retenw
Ful xvij thowsend, As I telle it þow, 208
What On hors-bak and On foote,
So manie þer were wel I woote,
With-Owten tho that kyng Evalach hadde,
And with-owten þ^e that Seraphe with him ladde. 212
And whanne that kyng Evalach this Meine hadde,
Thaune was he bothe Ioyful And Gladde,
And thanne to Come he Coveyted Forto gon,
There forto han Met with Tholome Anon 216

- Thanne to him Answerid his knyhtes sone,
 "It were non wisloom ȝit thedir forto gone,
 For to Meten with kyng Tholome,
 Sire, tyl that thou haue here more Meyne; 220
 But let vs here Abyde thre dayes Or fowre,
 And be that tyme Getest thou More socowre;
 And thus tyl thou thi power have,
 With him Mihtest þou not fyhten, And be save." 224
 And so be the Conseil Of his barouns Certain
 Anon to that Cite he tornede Agein.
 And be the tyme that it was lyht Of day, By daylight
 "Treson! treson!" thei gonnen Crien in fay. 228
 Thanne wente the kyng In-to the towr An hy,
 And there sawgh he Tholomes host plainly;
 And Anon, "As Armez" they gonnen to Crie,
 That Every man to harneys wente hastelye. 232
 And whanne he say that þ^e Cite beseged was
 Oueral Abowtes In Euerich A plas,
 Mochel was the Mone that there he Made,
 And Also gret Anger & thowht he hade 236
 For his Men that to him scholden gon,
 Lest they were taken there Euerichon
 Presoneres with hem that weren with-Owte;
 And here-Offen Eualach hadde gret dowte. 240
 Thanne kyng Eualach Comanded Anon
 His Men to Armure thanne Euerichon,
 'And that Owt Of that Cite they scholden go
 Also vigorowsly As Ewere Men Myhten do, 244
 That Neuere so vigerous issw Myhte be
 Nevere Owt Of Castel ne Of Cite.'
 Thanne Clepid he forth An Old knyht there
 That to him was bothe ful leef & dere, 248
 And ȝaf him charge with that Cite
 'It wisly to kepen In Alle degre,
 That aftyr whanne he were Owt gon,
 And with him his Meine Everichon, 252

but is persuaded
to wait till more
help arrives.

Tholomes's host
is seen.

Eualach's men
arm,

and he orders
them to sally out
on the foe.

He puts an old
knight in charge
of the city.

That no Man In thedir scholde Entren Agein—
 Were it Erl, knyht, baroun, Other sweyn,—
 For non kende ne for non Entent,
 But 3if it be thorwgh myn Comandement.'

256

Evalach's horse,

And thus thanne Owt gonne they pase
 Owt Of that Cyte A ful wilde Rase,—
 For so wilde Rasyng was neuere lyown
 As they thanne Isswed Owt of that town,—
 So that to-Fore Owt Of that town wente

260

led by Seraphe
and him,

Seraphe and the kyng presente,
 The wheche the ferste bataille hadde,

rush on Tholo-
mes's men

And On Tholomes Men ful lowde thei gradde,
 And vppon hem they gonnen so faste to Ride
 For with hem was non Abide Abyde; [*sic*]
 But with speris faste to-gederis they schoke,
 That scheldes & hawberkis Al to-broke,

264

268

That they fillen down In the feld,
 So wel they Gonne there hem beweld;
 And Also here highe hors that here sadeles bere,
 Down On the grownde weren throwe pere;

272

and rout them,

So that thanne king Tholomes Men
 The wers hadden, Er they wenten then.
 For whanne they Comen Owt of þat Cite
 Swich A gret And lusty Meyne,—

276

For they not wist that be the Fourthe del
 Hadde not there ben, they supposed wel,—

(though they
made sure of
victory)

Where-Offe Abascht wondir sore they were
 Of that Rowte that isswede there,

280

And the surere they wende han be ful sekerly,
 For twies discomfited him hadden they.

[leaf 2, col. 2]

But there, At the Ferste Assemble,
 Mochel peple lost this kyng Tholome:

284

as they had ridden
all night, and
taken no rest.

Ful al the Nyht to-Fore I-Reden they hadde,
 And Non Resti: non Of hem Nadde,
 Where[with] alle distempred they were,
 And that was Sene vppon hem there.

288

- And Eualach Men Alle Restë took,
 For Alle Nyht they slepten, & not ne wook ;
 Wherfore On hem It was tho Sene,
 For they weren bothe fers and kene. 292
- Mani Merveilles wrowhten Eualache Men ;
 But As for On Man, he dyde sweche ten ;
 For was there neuere Man Of his Old Age
 That half so ful was tho Of Corage. 296
- And Also was Sire Seraphë,
 That A worthi werroure hath Euere be ;
 For he there bar him so wel that day,
 That so Moche worschepe he bar Away, 300
- That Of his lyve, In Alle his dayes,
 So Mochel worschepe men Of him sayes ;
 And Also Aftir whanne he was ded,
 Of him Men bothë spoken & Red. 304
- But Mochel deseisse suffrede Tholomes Men,—
 And 3it, A3ens Eualache On Man hadden thei ten,—
 So that they Tornede here bak Anon,
 And from hem ward faste gonne to gon ; 303
- Thanne Sewede faste Euelach the kyng,
 And so dyde Seraphe In that Chasing ;
 And there they Sewed hem thanne so faste
 Into A ful streit passage Atte laste, 312
- Whiche was An hy Roche Of ston,
 The moste perilows þat man Mihte bi gon :—
 For the Roche In him self was so hy,
 More than fowre bowschote trewely, 316
- And Into the Ryht side it laste Evene ryht
 Down to the water Of Orkauz, I the plyht ;
 And the lefte partie it Ran Evene west,
 Into Babyloigne that Riuer wente ful prest. 320
- And [by] Alle that Roche passage was non
 But On, that ful streit was there-vppon,
 Whiche was non largere In non wise
 Thanne As ten Men, As I Cowde devise, 324

Evalach and

Seraphe fight
wonderfully well.Though Tholo-
mes's men are
10 to 1 against
Eualach's, they
flee.Evalach and
Seraphe pursue
themto a narrow
passage

by a rock

4-bowshots' high,

through which
only 10 men could
pass abreast.

- There Afront myht passen therby,
 So streyt was that passage trewly ;—
 And Into that passage the *men* Of Eualach
 Sewed tholomes Men that Torned the bak ; 328
- Here so much
 blood is shed
- And there was sched so mochel blood
 That On bothe Sydes it Ran Into the flood,
 And so Mochel blood vppon that Roche lay
 That ȝit the Colour is sene Into this day, 332
- that the rock is
 stained red, and is
 still called 'The
 Rock of Blood.'
- And for slawhtre Of peple *pere* so manifold
 'The Roche Of blood' Into this day is told ;
 For At that Entre they fowhten so sore
 That men weren there slain Mani A score ; 336
- And As they milhte, they biden that stour
 Til that hem Cam Ony more socour,
 So that the grettere partie weren forth paste
 Thorw gret distresse Atte laste ; 340
- So that Mochel peple was there slayn
 Of bothe parties there In Certain.
 And for that bataille *pere* so sore was Of distres,
 "The blody Roche" Evere is cleped *with-uten* les. 344
- Two miles beyond
 this rock do
 Eualach's men
 chase Tholomes's.
- And beyonde this Chas Chased thei were
 Be-ȝonde that passage two milis there ;
 Onhorsed weren Manie Of tholomes Men tho,
 And faste On Foote there gonne they to go, 348
- And Eualache Men hem Sewede ful faste
 On horsbak whiles that Chas wolde laste.
 Thanne here Eyen vpe they Caste,
 & sien there Tholome Comen Atte laste, 352
- But then they
 meet Tholomes
 [leaf 2, bk. col. 1]
 with the rest of
 his force.
 And the battle
 begins anew.
- That Comeng was tho to the segeward.
 Now he begynneth bataille strong & hard ;
 For he sente his Men there forth to-forne,
 Weneng to him non of hem to han lorn,— 356
- For he wende that Of Men so gret plente
 With-Inne the Cite Of Orkauz hadden not be.
 And whanne Tholome his mes-men he sawh so fle,
 And Also Men vn-Armed with him hadde he, 360

- Anon Comanded he In hye,
 'The Armure Of the hurt men hastelye
 Of hem to taken, and hem *per*-with dyhte,
 That they myhten ben Redy forto fyhte.' 364
 Thanne this Tholomes ferst gan owt Ryde He rides out,
 Afore Al the pres At that Tyde,
 And Axede his men that fled tho were,
 'What Manere Of thing that thei sien there ;' 368 and asks what
happened.
 And they him Answerid tho sone Anon,
 And tolde him Al how it gan gon, They tell him
that Evalach
attackt them,
 'That In Orkauz they fownden Eualach king,
 And there with him A gret gadering,' 372
 "That So Manie werroures we wenden not han be
 In Al his lond, Sire kyng, Certeinle ;
 And there, At A ryht streit passage,
 On thi men dide he mochel Damage, 376 and slew many of
them,
 For so Manie men ther ben ded
 That no man kan nombre In þat sted."
 "What, how goth this?" thanne *quod* Tholome,
 "Is Eualach isswed owt Of that Cite?" 380
 "Ȝe sire," *quod* they, "—be Owre lewte,
 And that Ryht sone scholen Ȝe se,—
 Prekyng vppon his destrer,
 And with him Al his power ; 384
 As¹ so faste As he may hye,
 Here he foleweth vs faste bye."
 And whanne Tholome herde Al this,
 Fol sore Abaisched he was I-wys, 388
 And his Meyne Comanded to stondyn stille,
 For to herkenen what was tho his wille,—
 He preyde hem holy Alle in this degre
 'That Neuere non Of hem ne scholden fle, 392
 What Aventure that henge Ouer here hed,
 Tyl that to-Forn hem they sien him ded.' till they see him
dead.
 "Sire," *quod* they, "thanne were late to fle,
 And thow to-forn vs slayn there be." 396

He will help them,	<p>"Lordynges," <i>quod</i> Tholome, "I schal this day 3ow helpen & Socoure what that I May ; Not-withstanding myn hy parage, And <i>perto</i> two & thrytty winter of age,</p>	400
let them be of good heart.	<p>3it stormes and batailles haue I seen As Manye As <i>somme</i> that here now been ; And therfore, As that 3e loven 3oure bodily honour, So beth Of goode herte now In this stoure."</p>	404
Evalach,	<p>And whanne Eualach this gan to beholde, He him bethowhte In Manifolde</p>	
seeing that Tholomes's men hold back,	<p>What was the Cawse Of the Restreyneng Of the Meyne of Tholomes the kyng. 408 Thanne thowhte he As A wis werroure That Abyden hadde Mani An hard stour, 'That Sum gret Strengthe Of peple <i>pere</i> was A3ens him Comeng Into that plas.'</p>	412
tells his barons that Tholomes is near,	<p>That king Eualach his barons dide Calle, And hem tolde what Aventures myht befaller, 'And how that kyng Tholomes was there ny, With Ryht a strong Meyne <i>pere</i> faste by.'</p>	416
and they march up to him.	<p>So thanne hol to gederis thanne wente they tho, Tyl that they ny Tholomes Ost were Comen to : Into tweyne bowe-drawhtes lengthe,</p>	
[leaf 2, bk, col. 2]	<p>So Fer Assembled Eualach & Al his strengthe.</p>	420
Evalach divides his force into 4 battalions, under	<p>And thanne there Eualach devised Anon His Meyne Into fowre batailles to be don, Of the wheche the ferste bataille be-took he</p>	
1. Seraphe,	<p>To that ful worthy werroure Sire Seraphe, That So worthily hadde him ferst born, Lyk As I haue 3ow rehersed here-beforn.</p>	424
2. under the Steward,	<p>And his Steward, that An hardy man was, The seconde bataille hadde In that plas ; And to Anothir Old worthi werroure <i>p^r</i> thridde bataille he betook In that stowr,</p>	428
3. Archymedes, (his nephew)	<p>Hos Name was Cleped Archymedes, As I 3ow here telle <i>with</i>-Owten les ;</p>	432

And him Self the Fourthe bataille hadde,
That In theke tyme so wel kounded & ladde.

4. Evalach him-
self.

And whanne thus his batailles diuysed weren Alle,

An Old knyht to him thanne gan he Calle,

436 Evalach then puts
an old knight,
Jeeonias,

That was bothe ful trewe & hardy,

That Ieconyas was Cleped trewly ;

And to him thanne for riht gret trost

The passage he be-tok, As nedis he most,

in charge of the
passage by the
440 Rock of Blood, to

In keping it to deliuer to On Man,

So moche Of werre wel Cowde he than,

That non Of Tholomes men *pere* paste,

Ne non Other, for non haste.

stop Tholomes's
men from attack-
444 ing Orcauz.

And Also there Charged him he

That he scholde taken kepe to that Cite,

“ For there-Inne I lefte but fewe Meyne

It forto kepen, As I telle the,—

448

Not passeng Of Men Six score

Be þ^e grete hundred, lasse ne more,—

And An Old knyht here wardein to be,

Sire Iekonyas, As I telle it the ;

452

And therefore that non passe be thin hond,

That Cyte to don Schame O*per* schond.”

That Iekonyas tho forth him wente,

His lordis Comaundement to don *presente*.

456

And whanne Tholome Al this beheld,

That Eualach Eubatailled him In the feeld,

Tholomes forns
his men into
8 battalions,

Thanne Anon he Ordeyned viij batailles

Of his Meyne with-Owten Failles,

460

Of the wheche tweyn þ^e first Ordeyned were

Vppon the steward to Assemblen there ;

2 to attack Eva-
lach's Steward,

And the Secund bataille devised he

Vppon Eualachs Never forto be,—

464 2 to attack
Archymedes,

The wheche hyht Archemedes

A worthy Man In stour & pres,

For the thridde bataille hadde he In honde

Of Eualach, As I vndirstonde ;—

468

1 (under himself) to attack Evalach,	And I my self In the vijthe ¹ bataille wil be Vppon Eualach that Is so fre ;	
1 to attack Seraphe, and	And the Rereward schal be the viijthe bataille, Vppon Seraphe with-Owten Faille,	472
	That worthy Conqwerour Evere he was, Therefore he dred him In that plas.	
2 to form a Reserve.	And 3it kepte Tholome to his Availles, In his Refrescheng, twey batailles,	476
	That vppon Eualach Scholden Come Aftyr that the gret storm were done.	
The armies engage,	And so to-gedere Faste they Ronne, And this storm tho they be-gonne,	480
two of Tholomes's against each of Evalach's ;	Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonnen go. Thanne sawgh Tholomes In that plase That more Meyne Of his ther was	484
	That In that feld gan there gon,	
10 men (that is, 3 & on 3-tenth) of [leaf 3, col. 1] Tholomes's to Evalach's 1,	Ten Men of his Azens Eualache On. Thus bothe batailles devised weren there In Maner As I 3ow haue Rehersed Ere,	488
	Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir ;	
Evalach having 10,300 in each of his 4 battalions (= 41,200),	² So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene, What On hors and Ek On Foote, So Manye he hadde I wel woote ;	492

¹ The 5th, this should be ; and 'viijthe' in l. 471 should be 6th. See lines 476, 481, on Lonelich's wrong arrangement of keeping two battalions for the Reserve. The French text does it better. " Et si dist ke les .ij. premieres assambleroient a la bataille ke li serourges eualach conduisoit, et les autres deus assambleroient a la bataille le senescal. Et les .ij. comanda, ke eles assaimblaissent au neuen eualach qui auoit la tierche bataille. Et il dist, que il seroit en la sietisme bataille, et si assambleroit a eualach ; et le witisme bataille feroit l'riere garde, si uenroit sour eus quant il aroient grant pieche souffiert l'estour."

²—² Si eut bien en chascune des batailles eualach .ij. mil et .ij. chens, que a pie, que a cheual. Et a chascune des tholomes en eut bien .v. mile, on plus.

And In Eche Of Tholomes batailles were and Tholomes
16,000 in each of
his 8 (= 128,000).
 Sixtene thowsend, As it Reherseth here ;² 496
 And ȝit Manie Of his Men weren lost to-Fore
 At theke streite passage, As I tolde ȝow Ore.
 Now Eualach his knyhtes Calleth,
 Of what manere Aventure that him befallith ; 500 Evalach encour-
ages his knights :
 He Clepeth forth lord, dwk, Erl, and bachelere,
 And Al his peple that was there :
 "Lo, sires !" he seide, "worthi men ȝe be,
 And Mochel han knowen Of Chyvalre ; 504
 ȝonder Tholome hath Ten Azens Oure On,
 And [ȝit] hopen we Ryht wel to don,
 & therfore Of good Comfort let vs now be ;
 And thenketh what wrong he doth ȝow & me ; 508 as he has wronged
us,
 Into My lond to Entren with-Owten leve,
 Me thinketh he doth me gret Repreve ;
 Therfore, And ȝe ben goode men this day,
 Ful wel his Mede Qwyten me¹ May, 512 be good men, and
we shall beat him.
[1 & we]
 And the victorie Of the bataille this day to have,
 And therto More worschepe thanne we coune krave ;
 & ȝerto the Egipcien neuere schal ȝow Abyde The Egyptians
can't stand
against you.
 In bataylle, neȝer In feld, At non Tyde. 516
 And this I preie ȝow Enterly,
 That ȝe wolden strong & Myhtly
 Tweyne the ferste schowres Oper thre ;³
 And be that tyme here haste schal past be, 520 Bear their first
3 attacks ; then
they'll tire,
 And thanne fresch scholen ȝe be to fyht
 Whanne they han lost Al here Myht,
 And thus discomfite hem Schole we
 In this Manere, As ȝe mown Se. 524 and we shall
discomfit them.
 Now behold what worschepe it were
 Hem to discomfite In this Manere !

³ *Je vous pri et requier que vous souffres moult au com-
menchement ; et si vous les poes souffrir .ij. caus ou trois,
bien sachiez vraiment ke ia si tost ne lor courres sus, com
vous les verres d'autre maniere ke il n'aront este au com-
menchier.*—A.

	And beholdeth now, As 3e Mown se, What Meyne that he hath more thanne we.	528
	I not what I schal sein More trewelye; 3e knowen bothe worschepe & velonye; And therfore I Conceille 3ow Echon,	
Fear not death or imprisonment!	That for drede Of deth nothing 3e don, Nethir for presonement In no weye, That 3ow Myht Torne to velonye, Ne that Aftir be vs Oure Children reproved be, Whanne Owt Of this world passed ben we."	532
	And whanne that he thus hadde told his tale, He Sawgh twey batailles comen In A vale, That weren Redy to the Assemblyng.	
Two of Tholomes's battalions draw near.	Anon Seraphie was ware Of þat thing, And Azens hem faste gan he to Ryde As ¹ so faste As the hors Myht gon þat tyde; And Owt he sprang As fyr Offe brond, With a boystous Tool In his hond,	540
Seraphie and	Tyl that Aproched they weren so Ner As the Mowntaunce Of A bowedrawht þer. To-gederis Faste tho they Ronne,	544
his men	And there they newe game be-gonne; Eche, Other down there threw wel faste, An Many On bothe sides to therthe were caste.	548
attack them.	And Eualach kyng be-held Al this, That In the Rere-warle was I-wis,	552
King Eualach fears for his	And hadde ful gret Rowthe & pyte That for him his brother distroied schold be, Other be slayn, Other taken presoner; Ful moche Sorwe In herte hadde he ther,	556
[leaf 3, col. 2]	And with his herte he sighed wel sore, And with his Eyen wepte he thore; Thanne his helm vp he Caste tho, & bothe scheld & spere gan from him do,	560
brother-in-law's safety,	And down he Enelynede Of his destrere, & In this Maner seide As 3e mown here:	

¹ ? Al. See note 2. p. 120; and l. 385, p. 129.

- "Alas, that I so Cursed A kaytyf,
 That for me my broþer scholde lesen his lyf! 564 and curses him-
self for endanger-
ing Seraphe's life.
 Alas, how schold it I qwyten to the,
 Thowh my lyf thy gwerdon scholde be!
 For this kendenesse that þou dost for Me,
 I ne hadde neuere good to qwiten it to the; 568
 Therefore it is seid ful trewelye
 That In trewe herte was neuere trecherye.
 Now mote the kepen, Seraphe, Every-where,
 That Lord that I the Signe bere Of here! 572 He commits
Seraphe to the
God of the
Christians,
 And ȝif he be verray god, As they tellen me,
 Into his Governauce holich I betake the,
 Thy body from peryl & schame to kepen
 In Alle places where-so ȝe ben, 576 to keep his body
from peril,
 And þat to þe hevest worschepe ȝow bringe,
 That Evere hadde Man On Erthe levyng." and bring him to
high honour.
 Now beholde here and se
 How ful Of Mercy & Of pyte 580 See how full of
mercy that King
of Heaven is!
 That is the blisful king of hevене,
 How sone he herde the Synful stevene!
 Lo! for that so hertely he made his preiere,
 How sone that the goode lord gan him here, 584
 And grauntid him Al his hol Entent;
 The wheche was þere Anon sene verement;
 For Aftir tyme that Eualach hadde thus preid,—
 As that to-Fore ȝe han herd me Seid,— 588 For, after Eva-
lach's prayer to
him,
 Aftirward, durenȝ that bataille,
 Alle Maner Of men that him gonne Asaille,
 To grownde wenten thei Everichon,
 And his Enemyes Of him hadde power non, 592 he enables Seraphe
to ground all his
foes,
 Ne non dedly wounde þat day Cam him to,
 For Owht þat his Enemyes Cowden do;
 For that day gat he So mochel worldly honour,
 That Alle þat him beheld In that stour 596
 Sien neuere swich Anothir worldly man
 To smyten the strokes that he smot than,

so that men say Seraphe has saved Eualach and his land.	So that they seide Al In fere, 'That Eualach were scomfyt ȝif he ne were, And bothe his worschepe & his lond That day hadde be Rest Owt Of his hond.'	600
Hear how Seraphe lights.	But Go we now to the Ryhte weye, And herkene how Seraphes gan to pleye : Whanne the tweye batailles On him were set,	604
The two battalions think they'll take him;	They wenden han put him to gret thret, For so many speris broken there was, That It semed to Alle þ ^e in theke plas	608
They break a forest of spears about it,	That Al A forest hadde borsten In sunder, So hidous was the Noise, & so ful of wonder ; And whanne here speris thus to-broken were,	
then pull out their swords, knives, and axes,	Here swerdis they pulden Owt Al in fere, Here knyves and here Gesarmes bothe, And grete Axes Also forsothe, And Othir wepenis Mani On Mo.	612
go against Seraphe,	And thus Agens Seraphe gonne they to go, There forto preuen here Maistrye	616
[leaf 3, bk, col. 1]	Vp-On Seraphe with-Owten lye ;	
and make such slaughter	That so gret Occision Of Men there was Ifeld to Grounde Annon In that plas With the hydous wepenis that weren there, For so wondirful strokes were neuer sein Ere, What vppon helmes, & vppon scheldes,	620
that the bodies look like a moun- tain of men, horses, and arms.	And vppon hawberkes that fiowen into feldes, So that it semed there A gret Mownteyn Of hors & Men that there weren Slayn, And Of here wepenis that lyen hem by ; So wonderful sihte it was tho trewly	624
God alone can describe the sight. [? can]	That no tonge ne Myhte it thanne telle, But Only he that Alle thing gan ¹ spelle, Of whom that Cometh Alle Connenge From begynneng Into the Endenge.	628
	And now scholen ȝe heren More In Eche degre How that Aftir it fyl Of this Semble :	632

Ful wondirfulli wel diden Seraphes Men		Seraphe's men
Whanne Into that Semble they entred then ;	636	fought wonder- fully well,
But Of the prowesse and the worthi dede,		
Of the hardynesse And Of the Manhede		
That Seraphe dide with his Owne hond,		but he wrought
It is ful hard to Ony man forto vndirstond ;	640	
And Of the Merveilles that be him wrowht was,		such marvels as
Weren neuere Of Man Sein In non plas ;		man never saw.
For A gret Ax took he betwenen both his honde,		He had a big axe,
Where-with he wrowghte ful Mochel schonde,	644	
Whiche that was trenchaunt Scharpe & Merveillous,		
Riht A merveillous tool & an hidous,		a hideous tool,
And therto him self was A large Man,		and he was a big
With grete thyes, As I discryven kan,	648	man,
And in the Scholdres bothe strong & large,		with strong
Where-vppon he scholde beren his targe,		shoulders,
With grete stepe ¹ Eyen In his hed Also,		
And strongliche boned he was therto,	652	and bones.
With smale handes And fynGRES longe,		
And therto gret strengthe Euere Amonge ;		
So that A merveillous siht it was to se		
Him thus On horsbak, As thinketh Me,	656	
And A good hors that him bar,		He rode a good
Whanne Into that semble he prekid thar,		horse ; and when
So that he Ferde lik A man ful Of prowesse		he charged into
Whanne that his scheld he threw down in that presse,		his foes,
And his hors bridel he fastened Ful wel,	661	
And gan to sterin him with his Ax Of Stel,		
So that theke day ne Failed he nowht		he felled all that
That Allë tho to Grownde he browht	664	stood in his way,
That to-form him stoden In his weye,		
Wherefore Of him they hadden gret Eye ;		
Somme, the hed from the body he smot ;		smiting off heads
Somme, the Armes ; somme þ ^e scholdres, foot-hot ;	668	and arms,

¹ There is no French for this word or line, to help to settle the meaning of this much-discusst 'stepe' (? prominent) eyes.

cleaving men in twain,
 And *somme* the legges, And *somme* þ^e body On sondir,
 And *somme* he so Claf As Strok Of thondir ;
 And Manie hors Slowgh he ded In the feld,
 slaying knights and foot-men,
 And be him Many knyht ded vndir his scheld, 672
 And Many A footman he slowh that stownde,
 And Manie Of here hors he browhte to Grownde,
 That so Manie Merveilles wrowhte he that day
 so that yet his Manhood is talkt of.
 That Into this tyme ȝit of him speken we May ; 676
 Of his Manhod & his Chevalrye
 It were I-nowgh An herowde to diserye,¹
 Yet he (Seraphe) knew not
 But To him self It was vnknowenge
 Of his Owne Merveillous werkynge, 680
 For he supposed not withInne him selve
 That he hadde the Myht Of ten Men Oþer twelve ;
 of the prowess that he did,
 For þ^e prowesse that he dyde, ne knew he nowht.
 Lo what for him he wrowht that him bowht ! 684
 [leaf 3, bk. col. 2] or that it came from Evalach's prayer.
 And he thowht ful litel that be Eualache preyer
 Was the prowesse that he hadde there,
 The wheche was A man bothe Ioyful & Glad,
 Evalach and his knights rejoice at Seraphe's deeds.
 And Alle his knyhtes thanne beholden he bad 688
 The prowesse Of this Seraphē,
 And Of the Merveilles that did he,
 And of the world he was the worthiest knyht
 As that day tho semede be his fyht ; 692
 For Tholomes Men he made to ile,
 And of hem Slowgh ful gret plente.
 But Tholomes
 And whanne Tholomes beheld this Cas,
 And how þat his Men losten here plas, 696
 Thanne gret sorwe & schame he hadde ;
 sends up his 2nd pair of battalions.
 Anon the secund bataille he gon forth badde.²
 And whanne Seraphes Sawgh hem Comen Ny,
 With hem he thowhte to Meten Sadly ; 700
 Seraphe bids his men await the attack.
 Anon he seide to his knyht's bolde,
 'That stedfaste to-Gederis scholde they hem holde ;

¹ MS *diserye*, or *dristrye*, for 'descrye,' describe.² Si lor envola les autres .ij. batailles.—A.

And that A good stert they scholden Abyde,
 And leten hem Come vppon hem Ride.' 704
 So that they Comen In gret haste A-down
 Abowtes Seraphes Men In-virown,
 And On hem broken they here lawnces faste,
 And 3it remeved not Seraphes Men til At þ^e laste ; 708
 And here scheldes they leiden faste vppon,
 And 3it stooden they stille As Ony ston,
 And rested hem stille In that place
 Til they Sien the tyme whanne nede was ; 712
 And thanne Atte the laste they torned Again,
 So that Many A man was there slayn,
 Where-Offen was gret ¹breth Of hors men,
 But scars On Of Seraphes A3ens of Tholomes ten, 716
 The wheche that discomfited were,
 And In that feeld lyen still there.
 But Atte laste þ^e two fresch batailles
 Seraphes Men ful sore Asaylles, 720
 And strokes On hem leide ful sore,
 So that they myht Suffren no More,
 But torned here bak And gommen to fle,
 And forsoken the grownd of Seraphie. 724
 And whanne Seraphe gan this beholde,
 Seraphe gan hem Ascrie Mani-folde ;
 3it Seraphe left not for than,
 But Torned A3en As A worthi Man, 728
 And his Ax in his hondys he bar,
 And Manie Of hem þer-with slowghe thar ;
 He to-Clef bothe habiriown & hawberk,
 And Amonges hem Made A sory werk : 732
 Here helmes he to-Clef A-two,
 Here Scheldis he Alto-schatered Also,
 Here hedis he Clef Into the teth,—
 Thus hem he serveth that A3ens him beth,— 736
 So that non Man his dyntes Myhte Abyde
 They weren so Merveillous At that tyde.

They stand firm
as a stone,

then turn on their
foes, and slay
many.

[1 7 deth]

But at last
Seraphe's men

give way and flee.

Seraphe

however turns on
the enemy,

and splits their
helms

and heads ;

no man can abide
his blows.

Also King Evalach's Steward

And whanne kyng Eualach steward this beheld,
That to seraphe were Comen two batailles In þ^e feeld,
And how freschly they fowhten him Agein, 741
Where-Offen he was A-drad Certain—

For non Er sawgh Eualache Steward
Ony Nede To gon to him ward, 744

rides up to

And Seraphe to socouren In that plas—
To him ward Rod he A ful gret pas.

“Now Certain,” *quod* this Steward,
“With Seraphe it stond so hard 748

help Seraphe,

That Al the world him helpe ne may,
So mochel peple vppon him lay ;
And ȝif I Ony lengere Abyde,
He nis but ded At this Tyde ;” 752

and his men (the
2nd battallon, p.
130) follow him.

And Anon with that word there
He prekede forth On his destrere,
And Al his Meyne holyche with him ;
There began Anon bataille ful Grym ; 756

[¹ one, p. 132, l. 1]

And to the tweyne batailles¹ Comen they Anon,
That vppon kyng Eualach scholde hauen gon.

Tholomes's two
battalions attack
that of Evalach's
Steward.

And whanne they sy þ^e steward thus Comege,
Aȝens hem tho batailles Comen prekynge 760
Lik As the tothere diden before

To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,
That be Seraphe Slayn there be, 764

“Now,” *quod* Eualach, “God, for thy Myht,
So spede Seraphe that Gentyll knyht !”

The Steward bids
his men keep
close,

Thanne this Steward, to his lordis seid he,
“Lokeþ stedfastly that to-Gederis ȝe be ; 768

For ȝif we these two batailles mown breke,
I hope Of Tholome kyng to ben Awreke ;
For I ne thenke neuere Er to blynne

as he hopes to
break through to
Tholomes, and
slay him.

Til that I kyng Tholomes bataille be with-Inne ; 772
And there I thenke him forto sle,
Ryht Among Al his Owne Meyne.”

So wenten thei forth be that Ordenaunce To knowen how that myht ben here Chaunce, And fulfilden his Comaundement, And Redin forth with riht good Entent. But that schowr was As scharpe As A dart, For there many Mo weren On Tholomes part Thanne On the Stewardis Serly ; Therefore was that stour ful Stordy ; But ȝit Comen they neuere so faste vppon, That the stewardis Men Aȝens hem gonne gon, Til that to-gederis they weren Met The lengthe of A Gleyve with-owten let ; but Euere the Steward let hem pase Ty! that with CCC knyhtes Entred he wase— And somewhat Mo Of his Meyne— With-Inne Tholomes bataille Entred he, That Fyve thowsend hadde he with him Of noble knyhtes both stowt & Grym. And whanne thus to-Gederis weren they Met, Many A sterne st[r]ok there was Set Be-twenen bothē partyes there, So that Of Tholomes lost Manie þer were As thowh they hadden falle In-to the se, So mani Of Tholomes Men lost there be.	776	
	780	The shock of the hosts is sharp, as Tholomes has most men ;
	784	
	788	but the Steward with 300 knights
	792	breaks through the Egyptian line, 5000 strong,
	796	
So that forth prekyd the steward In þat pres Evene Ryht to Tholome ; er wolde he not ses. And Amonges his Men him smot he so, That down to the erthe he gan to Go, This kyng Tholome, both hors & Man, Thus to therthe the steward smot him than ; And there he Trosted him forto han Slayn, Where-Offen the Steward was ful fayn, And At the Erthe tho stille him held, And wend han slayn him vndir his scheld. Thanne Cam þere On Of Tholomes knyhtes, That Myhti & strong was In fyhtes,	800	right up to Tholomes,
	804	hurls him to the ground, both horse and man,
	808	and hopes to slay him,
		But one of Tholo- mes's knights

- And smot this Steward, there he lay
 Vppon Tholome his lord In fay. 812
- smites the
 Steward between
 his shoulders.
 ['*1 Fr. 'si com'*'] Betwene bothe scholdres he him thorw^h smot,
 As¹ he On Tholome lay tho foot-hot ;
 So *pat* Anon this steward Torned Agein,
 And so that knyht smot In Certein, 816
- This knight the
 Steward knocks
 on to Tholomes, And vppon Tholome he made him to falle,
 That Anon tho Creauzt he Gan to Calle ;
 And that Sawgh the stewardes Meyne,
 And faste to him there gonne they fle, 820
- whose men rush
 to rescue him, This Tholome to han kept *Ofer* han Slayn ;
 This was here purpos thanne In Certayn.
 And Tholomes Men that gonnen Asprie,
 And to here lord they gonne faste hie, 824
- King Evalach Him forto deliueren from his Fon,
 Also Faste As they Milten gon.
 And whanne king eualach this Melle gan beholde,
 Ful sone his herte be-gan to Colde ; 828
- seeing the strug-
 gle, and the And whanne that he Sawgh this Mellë
 In thre *diners* places thus thanne to be,
 How that the peple Of Seraphee
 With fourre bataylles fowghten hee, 832
- Steward's danger And Of the Meyne Of his Stewarde
 That with tweyne batailles fowhten wel harde,
 And Also for his Stewardis body,
 He was ful of Sorwen Sekerly, 836
- orders his nephew
 Archimedes
 (p. 130, l. 131) to
 go with him and
 succour his
 Steward's men,
 while he helps
 the Steward
 himself, That Azens Tholomeres bataille
 Whiche that he gan so sore to Asaille ;
 So Eualach Comanded his newew tho
 The stewardis Men Socour forto do, 840
- "And I his Body now wele Socoure,
Ofer with him to deyen In that schowre."
 Anon bothe these batailles gonnen Owt Glide
 As Sparkles owt Of fyr doth Ony tyde, 844
- And vppon here Enemyes they gonne to go,
 Kyng Eualach and Archemedes Also ;

Wheche Archemedes tho semlen be-gan		On Archimedes's
Forto Refreschen there the stewardis Men.	848	attack,
Thanne wolden pese batailles non longere Abyde,		Tholomes's bat-
But to here lord Tholome tho gonnen thei Glyde ;		talious give way,
For thei flowen to him tho ful faste,		
So Archymedes Men On hem gonnen thraste ;	852	
So fledde they to here lord for socour,		and flee to their
For the grete Angwich Of that stour.		lord.
And Eualach—that to Tholome was gone,		Evalach sees
His Steward forto don socour sone,—	856	
He saugh, & stood, & there beheld,		
How, <i>with</i> as grete Mases As they myht weld,		his Steward
On his Steward [they] leiden strokes Mani-folde,		beaten with
That pite & Rowthe it was to be-holde,	860	maces
With here Mases Coroneled with Stel,—		headed with steel,
And Al this beheld Eualach ful wel,—		
And Thre wowndes On his body were,		and wounded
That Tholomes Foot-men hadde <i>zoven</i> hem there ;	864	
For so with Arwes was he hyrt,		with arrows.
Wheche hyrt tho Mihte he not Astyrt.		
And whanne Eualach ¹ thus Saugh him be-stad,		
And Amonges hem thanne forth So there lad,	868	
And therto his Meyne So wounded were,		
That Sore Agresyd was he there,		
So that Anon he gan forth to Ryde,		But before he can
And Alle his knyhtes be his syde ;	872	reach him, the
And Er that he to his Steward Myht wyne,		
Fowl betrapped so was he hem <i>with</i> -Inne,		
They him hadde taken As presonere,		Steward
And with hem forth gonne leden there.	876	is led off, as a
And whanne that he Cam In-to the plase		prisoner,
There As his Steward so Taken wase,		
His helm Of taken they hadde,		
And to-forñ Tholomes they him ladde,	880	to Tholomes

¹ The MS has *Tholome*.

- [? him] And to the Erthe there they hem¹ Caste.
 Tholomes draws his sword to cut off the Steward's head,
 And thanne Cam forth Tholome Atte laste ;
 Anon he drowgh his Sword So Feer,
 The stewardis hed to han smeten Of ther ; 884
 For Erthly Man was non leving In londe
 That so moche he hated, ne wolde schonde. [hed],
 And whanne that Tholomez scholde han smeten Of his
 And he myht han had leyser In that sted, 888
 He Sawgh kyng Eualach So faste Comenge
 That he was let Of his purposinge ;
 And whanne he Sawh þat it myht not be so,
 Thanne Otherwise he gan forto do, 892
 Vnder his lawberk In-lawneed he
 Thorwgh the body, And that was pyte.
 And whanne he hadde So I-do,
 Anon to his hors tho gan he to go ; 896
 And Aȝens kyng Eualach gan he Ryde,
 And Eualach Aȝens him with gret pryde ;
 And so sore there to-gederis they Mette,
 & There so sore strokes Ech On Other sette, 900
 That bothe here scheldes [flowe] Into þ^e feld,
 And Ech Of hem bad Other zeld.
 And whanne to-broken weren here lawnees,
 Thanne Aftyr behappid many harde Chaunces ; 904
 Thanne On foote gonne they Alyghte,
 And there began A wondir strong Fyghte ;
 Thanne gonnen they there A scharp Schowr
 That was Angwyschschows & ful Of dolowr, 908
 So that Mochele peple was there ded,
 Of Men And Ek hors In that sted.
 And Evere kyng Eualach enforsed him faste
 Thorwgh Tholomes pres Forto han paste 912
 Into the place there that his Steward lay,
 gif he myhte it Recovere that day ;
 But Enere they putten him of with gret strengthe
 That Entren he ne Myhte In brede ne lengthe, 916

but, not having
time, as Evalach
comes up,

thrusts the
Steward through
the body.

Tholomes then
charges at
Evalach ;

their shields and
lances break ;

and they fight on
foot.

Their men fight
fiercely too.

Evalach cannot
break through to
his Steward.

Tyl bothe batailles weren discomfit that tyde, That Ferst Archemedes [aʒens] ¹ gan to Ryde. And whanne this Bataille discomfit was Thorwgh Eualache Meyne In that plas,	Tholomes, seeing his men routed by Archimedes, and others by Evalach,	920
And flowen to here lord Tholome, And After Of Enalache Meyne gret plente, & whanne that Tholome Sawgh thus his Ost Ouer-throwen & Slayn with gret bost,		924
And Eualache Men After hem purswen tho,— Ful Mochel sorwe In his herte gan to go; Thanne Tholomes his Men gan to Ascrye With A lowd voys, And Ryht An hye,	shouts to them	928
“ On Eualache Men torneth ʒe Aʒen, And vppon him proveth that ʒe men ben ! ” And So Torned they the hedes Of here hors Thanne Aʒens here Enemyes with gret fors ;	to turn on Evalach's men.	932
And they On foote schotten faste Wit venymed Arwes whiles they wolde laste, So that Manye hors there they Slowe, And moche Othir peple In that Rowe ;	They do so,	936
Ful hard & strong was the Mellë, & Mochel peple lost In Eche degre, Of bothe partyes there Mani On To the deth on bothe sides were they don,	shoot poisond arrows,	940
But Only Of Eualache Meyne There was persched gret plente.	and slay many of Evalach's men.	
Thanne whanne Tholome gan beholde That he hadde the bettere be manifolde, Anon A Massage tho he Owt sente To him that the viijthe bataille kepte presente, 'That In non wise Asemblen Scholde he, Tyl that Comaundement he hadde Of Me,' Thus to him he sente Anon ful Ryf, Non Other wyse to don, In peyne Of his [l]if.	Tholomes is thus winning, and sends orders to his Reserve not to attack till he bids it.	944 948

¹ See p. 143, l. 849-851. French, 'Tant ke les .ij. batailles a qui archimedes auoit assamble, furent desconfites,'—A.

CHAPTER XIV.

SERAPHIE'S DEEDS, AND THE END OF THE BATTLE.

Of Seraphe ; the valour of him and his men (p. 147) ; his deeds with his axe (p. 147-8) ; how he did not tire, and all fled from him (p. 148) ; so a messenger tells Tholomes, who sends him to his brother *Manarcus* with orders for Manarcus to fight Seraphe (p. 149) ; Manarcus comes with 55,000 men, and routs Seraphe's 20,000 (p. 150) ; Seraphe weeps ; cannot rally his men (p. 150) ; but he and eleven knights still fight on, and he kills Manarcus, whose men make a great cry (p. 151) ; Seraphe kills on, but Manarcus's men kill seven of Seraphe's eleven knights and his horse (p. 152) ; and then the other four knights (p. 152) ; Seraphe kills a knight who throws spears (p. 153) ; takes his horse, and kills away (p. 153-4) ; Seraphe's second horse is killed, and he ridden over (p. 154). He awakes from his swoon, mounts again (p. 154), cuts one knight's left arm off, and cleaves another knight in two (p. 155). He rides into the field, kills a knight, is shot through the shoulder by an arrow (p. 155), and thrown to the ground, his horse being killed under him ; but he mounts again, and tries to get to Evalach's cross (p. 156). There is great slaughter (p. 156). Sixty knights rescue Evalach from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 157). Seraphe rides to his rescue, but cannot reach him (p. 157-8). Evalach is taken prisoner, beaten (p. 158), and carried to a wood ; he looks on his shield and the cross on it ; sees Christ crucified (p. 159), and prays to God (p. 160) ; a White Knight with a cross on his shield comes out of the forest (p. 160) ; Seraphe fights on, he sees Evalach's standard, and shouts (p. 161). The White Knight leads Tholomes to the Rock of Blood (p. 161) ; charges at him, and unhorses him. Evalach's knights take all Tholomes's knights but eleven (p. 162) ; Tholomes surrenders to Evalach ; Jekonias takes him to Orkauz ; and Evalach takes the rest of Tholomes's division (p. 163). The White Knight helps Seraphe (p. 163) ; Seraphe's danger ; the White Knight kills two of his opponents (p. 164) ; Seraphe swoons ; Evalach and the White Knight help him (p. 165) ; Evalach unhorses a knight, and gives the horse to Seraphe ; Seraphe mounts, and is as fresh as ever ; the White Knight gives him an axe from God (p. 164) ; Evalach, on Tholomes's horse, re-assembles his men and makes two divisions of them ; they renew the fight (p. 167) ; Tholomes's men are in distress for their master (p. 168) ; they are slain, maimed, and taken. How well Evalach, Seraphe, and the White Knight fought (p. 168-9). Tholomes's men draw near the Rock, thinking it is not guarded (p. 169) ; but it is, and Evalach's men pursue and slay them (p. 170) ; Narbus, Tholomes's

steward, surrenders to Evalach, who wants to kill him (p. 170); but Seraphe intercedes for him. The end of the day and the battle (p. 171); Evalach and his army go back to Orkauz, where there are so many prisoners, that the king tents outside the city (p. 172).

Now lete vs Speken Of Seraphië, Of his worthinesse, & Of his Meyne That ȝit with fowre batailles don fyhte, And kepen here Owne As men Of Mylhte ; For As it is put Into Memorye For On Of the most wondir Storye That Euere was Rad In Ony book, Owther In Storye, As Men Cowden look, For so lytel A peple & so vigorous Aȝens so Manye & so therto dispetous ; For ther myhte neuere Man hem with-sonde Whiles they hadden Ony wepone On honde, So that Seraphes Men On horse & Foote Heeiden Tholomes Men wondir hote.		Seraphe and his men hold their own against 4 Egyptian battalions.
But that storm ne dured neuer han Mylhte, Ne hadde ben thorgwh Seraphes Fyhte ; For So mochel prowessse was neuere In Man— As for the Meyne that he hadde than— As was In him Seyn that day there, For so they seiden that At þ ^e stowr were. For so worthy A knyht In non plase Neuere to-forn there sein wase ; For his plase wolde he not forgo, That he and his Feleschepe hadde taken hem to ; Alle Made he here bakkes forto bende, And Of here lyves browht hem to Ende That In his weye Gonnen forto stonde. With his Ax he wrowhte hem Mochel schonde ; For here hedes he smot Of Faste, Here scheldis & hawberkes Alto-braste, And leyd hem ded there In the feeld, Many A knyht there vudir his Scheld ;	4 8 12 16 20 24 28 32	So few never could have withstood so many, but for Seraphe's prowess : he made all his foes bend their backs, smote off their heads,

Helmes, hawberkes, & ventaylles Also,
 Alle to the Grownde he dyde hem go ;
 legs, and arms, Legges & Armes Of smot he there,
 And thus mochel peple slowgh In diuers Manere, 36
 and bathed his
 axe in blood to
 the hilt.
 That his Ax he bathede In Mennes blood
 From the point to the hylt, there As he stood ;
 And Al this Of him Suffred this Meyne
 þat Azens him fowhten, & weren with Tholome. 40
 For þat day ne myhten they distroyen his powere
 For non thing that they Cowden don there ;
 But Al that day heeld him In On degre ;
 And yet he never
 grew weary,
 And not very[er] thanne Semed he 44
 Thanne he was whanne he gan ferst to fyht,
 Nether no More he lakked his Myhte,—
 Of wheche him self vndirstonding he took,
 As tellith the storye Of this book ;— 48
 [leaf 5, col. 1] [For] wery Of his Armure was he not thore,
 [N]o more thanne he was In the Morneng before,
 [A]nd As fresch he was Ewere Forto fyhte
 As In the Morwneng he was, I the plyhte, 52
 And As vigerows he was Onne forto se
 As thowgh non thing to-forn him hadde be.
 though his men
 did,
 And there As his Men ful wery they were,
 & Al forfowghten In that place there, 56
 He hem Comforted with Al his Myht,
 And Of Al that stowr he ne took but lyht,
 And hem Reqwered ful vegerously
 That be him they scholden Abyden by, 60
 For As mochel grace In him was Alone
 As In Alle here bodyes Every-Chone ;
 For, ne hadde Only the myht Of him ne be,
 Clene hadde ben lost Al his Meyne ; 64
 For Elles myhten they neuere han kept þat plase,
 For the Multitude Of [tho] that Azens hem wase ;
 But from Seraphie they fledden Euerichon—
 so that all
 Tholomes's host
 fled from him.
 Alle Tholomes Meyne be On And be On,— 68

And thus dured Seraphe Al that day
Til it was past fer noon tho In fay.

Thanne gan there A Messenger forth to gon
To kyng Tholome, there he was Anon,
And seide to him In this Manere,
“Sire, A wondirful knyht Is now there,
That Al this day hath kept the Iornë
Aȝens thy fowre batailles, Sire Tholome ;
And ȝit discomfit Nenere they been
In non thing that we Conne seen,
And Euere Aȝens On Of his knyhtes
There ben tweyne Of Owre Owtryhtes
And Mo Sire, ȝif I Scholde Say,
Thanne I Cowde Certainly Rekene *parfay* ;
And, Sire Tholome, As I the now seye,
They ne doren not Comen In Seraphës weye.”

72 Tholomes is told
how Seraphe
stands against
four battalions,

76

80 though they
outnumber his
men, two to one.

84

Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveillous knyht that it scholde be
That so Mochel hadde Of powste :
“Go Faste now,” *quod* thanne Tholome,
“To Manarcus, My brothir so fre,
And Seye that I sent him gretyng,
Him Forto hyen Ouer Alle thing
With Al the bataille that is *with* him,
That he Come Adown Also sterne & Grim,
And that Of his bataille [he] ne leve not On,
But with him bringen thedir Euerichon,
And, as vigorously & with As gret prowess
As Euere Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distroccioun As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting.”

88

Tholomes sends
to his brother
Manarcus

92

96 to attack Seraphe.

100

And whanne Manarcus here-Offen herde telle,
That *with* that worth knyht he scholde Melle,

Manarcus

104

- [I]n herte he was bothe glad & blithe,
 And Tholome thanked ful Mani A sithe.
 That tyme Anon was Manarcus Redy,
 and his men And Alle his Meyne that weren him by ; 103
 And so faste they Comen vppon,
 With dyvers wepenis Manion,
 attack Seraphe's And there Maden they here Assembling
 tired ones, [V]ppon Seraphe, that very was Of Fyhting. 112
 Now be-gan there A myschefful stour
 That was Angwisschous And Ful Of dolowr ;
 For Seraphe, Scars there he hadde
 Twenty thowsend¹ Men that he with him ladde, 116
 And Manarcus browhte with him
 40,000 fresh men Fowrty thowsend bothe Stowte & Grym,
 (with 15,000 in And In his Rerewarde thowsendes fiftene
 reserve) Of faire harneissed Men, wel piked & Clene ; 120
 against 20,000 And Seraphies Meyne, So very they were,
 weary ones, And so forfowhten toforetymes there,
 That non lengere ne Myhten they fylite,
 Seraphe's men But Torned here bakkës þere Anon Ryhte. 124
 flee.
 And whanne Seraphie that beheeld,
 His Meyne As-scomfited In the feld,
 Seraphe weeps Ful tendirly thanne there wepte he tho.
 at their flight, And mochel Morneng & sorwe he Made þerto : 128
 "Alas !" quod he, "what is now myn Aventure,
 For nedis I most Abyden this schowre,
 And my Meyne thus from Me go !
 Now what Is best for me to do ? 132
 For non Other helpe here Nys Certain.
 But be taken, Oþer ded, vppon this pleyn !"
 but then takes And At that word his Ax he took In honde,
 hold of his axe, His Meyne to Reserye, ȝif he myhte fonde ; 136
 But so Fer weren they I-fled than,
 That tornen Aȝen wolde they for non Man ;

¹ Car les gens seraphe n'estoient mie plus de .viij. mile. et li autre estoient plus de .xxx. mile. Car en la darraïne bataille auoit bien .xv. mil homes et plus.—A.

And so fer wenten they Evene streyht Anon
To the passage Of the bloody Roch Of ston. 140

And whanne Alle this beheld tho Seraphë
And that it thanne Myhte non Othirwise be,
His hors hed he torned tho Ageyn,
And with him but Enlevene knyhtes Certein. 144
And there As was the thykkest pres,

and with 11
knights charges
Manarcus's host.

He *with* his knyhtes Entrede, & wolde not ses.
And so it happede, As he gan forth Ryde,
He mette Manarkus At that Tyde; 148

In the Midde weye As he gan go,
To-Gederes they metten bothe two;
And there left [he] vpe his Ax tho Anon,
And to this Manarcus he gan to gon; 152

Seraphe cleaves
Manarcus to the
soulders,

There his hed he Clef down Ryht
Evene to the Scholdres, I the plyht,
That ded he fyl down there Anon,
That Alle his Meyne It Syen Echon. 156

And Alle that Evere Cam in his weye,
Of hem spared he non tho Certeinlye,
But Other to the deth he wownded was,
Othere Elles dismembred In that plas; 160
For nethir hors ne man ne scaped him non,
That Alle to therthe they wenten Anon.

and slays many
of his men.

And whanne Manarcus men this beheld,—
That here Cheventein was slayn In the feld, 164
And Of, here felawes ded Also,—

Ful Mochel Morneng thanne Maden they tho,
And Setten vp tho An huge Cry

The rest set up
a huge cry,

That Into Eualache Ost was herd Clerly, 168
There As he fawght with Tholome.

Ful wel Al this Cry tho herde he;
But 3it ne knew tho not Seraphë
Whom he hadde slayn, ne what was he. 172

but Seraphe
doesn't know
whom he has
killd.

And whanne so Mochel sorwe they gan to Make,
Thanne gan his herte tho forto Awake,

And forth he prekede Into that pres,
 And with him his knyhtes, & wolde not ses ; 176
 And there here grownd he made hem forsake,
 And Manye Of hem Slowgh, and dyde moche wrake.

When Manareus's
 men see that
 only 12 oppose
 them,

And whanne Manareus bataille say
 That but twelve Of hem weren parfay, 180
 For ful sore thanne Aschamed they were
 That they Of so fewe scholden han fere,

[leaf 5, back,
 col. 1]

And Anon vppon him Retorned Aȝen,
 That bothe doel and gret pete it was to sen; 184

they set vigor-
 ously on Seraphe,

And ful vegorously On him they sette,
 So that with stronge Strokes they Mette

and slay his
 horse and 7 of
 his 11 knights.

That his hors vndir him was Slayn,
 And therto vij Of his knyhtes In Certayn. 188
 Thanne weren there left but fowre & he,
 Whiche was gret doel thanne forto se.

Seraphe fights
 on foot,

Now Is seraphe In the place On foote Alone,
 But foure of his knyhtes, him self þe fy[ft]he persone.
 And manye Merveilles there wrowht Seraphē, 193
 As here-Aftyr Me heren tellen schole ȝe :

and slays knights
 and bachelors.

He slowgh down Ryht bothe hors & Men,
 Helmes and hawberkis to-kraked he then ; 196
 Bothe knyhtes and bacheleris vppon A rowe,
 In that Feld he gan hem down throwe ;
 Bothe palettes & scheldes he to-Craked Asondir,
 That Among So moche Multitude it was gret wondir

He and his 4
 knights make
 great heaps of
 corpses.

That he And his fowre knyhtes dyden there, 201
 So that grete hepes Of dede Men there were,
 Of dede hors and wepene that there lay,
 So Mochel Moordre Of peple was that day. 204

At last the 4
 Knights are
 slain.

And whanne his Fowre knyhtes this beheld,
 That he was so Manful In the feld,
 On they leyden, & Fowhten ful faste,
 Til alle foure weren slayn Atte laste ; 208
 Thanne was there non Other boote
 But that Nedys Seraphe besteren him Mote ;

And whanne that his felawes he sawgh ded,
 Thanne Cowde he non Other Red, 212
 But vppon bothen his feet stood ther,
 And beheld the hepes that Abowten him were ;
 Ek Also he loked ȝit ferthere Abowte,
 And Al Abowtes him was A ful gret Rowte. 216
 Anon his Ax the[n] took he On honde, Seraphe
 Ryht forth Into the pres tho gan he fonde,
 And to A knyght there gan he to glyde
 That Many speris hadde Cast In that tyde, 220 picks out a
Knight who has
cast many spears,
 But ȝit Manie mo hadde he forto Caste ;
 But Seraphe him lette tho Atte laste ;
 Seraphe Anon there Mette him with his Ax,
 But Neuere, Aftir that, ful litel he wax, 224
 For the Ryht Arm he smot Of Clene
 Thorwgh hawberk and haberiown, þer was it sene, cleaves him to
the breast,
 That down to the brest the strok tho wente,
 And the Arm Into the Feel[de] þere fley presente ; 228
 His scheld from him Also smot he there ;
 As thowgh that the body Asondir were,
 His herte Owt Of his body ther fyl, so that his heart
falls out of his
body ;
 And he In the Feeld ded there-tyl. 232
 And whanne the Remnaunt behelden him tho,
 That sweche Merveilles he gan to do,
 Non Of hem ne was So hardy
 To Entren his place, ne Comen him Ny ; 236
 And that ded mannes hors he took Anon,
 And lyhtly Into the sadel he gan to gon, then jumps on
his horse,
 As thowgh him hadde Fylyd non thing,
 Ne non point Of Al his Armeng. 240
 And whanne On hors that he was set,
 Thanne hadde he gret lust to Fyhten bet,
 And there his body putte In bawndoun,
 To the tothere peple ful mochel distroccioun ; 244
 And forth Into the pres he wente ; charges anew
into the throng,
 There Nas non that he myhte hente,

slays right
and left,

That here Armes from the body he smot tho,
Here hedüs Offe, here lemes Also ; 248

Here helmes, here harberions, he barst On sondir,
He[re] Scheldes, here speris, that it was wondir,

[leaf 5, back,
col. 2]
and drives his
foes to the
narrow passage
by the Rock of
Blood,
where they
are all taken
prisoners.

So that he drof hem forth In his weye
Til to the Roch they Come, As this doth seye, 252

Where As was the streyte passage ;
Thanne weren there take, bothe bacheler & page,
And As fele As the keperes wolde have
Of that Roch, and wolde hem save. 256

And whanne tho that behinden were
At the Roch [sien] here felaws slayn there,
And the Remnant prisoners take,
Thanne Amonges hem was moche wrake. 260

But others of
Manareus's men
turn on Seraphe,

And whanne they Seyen Al this fare,
That Eualach swich knyhtes hadde thare,
Ful Irowsly torned they Into that pres,
And for nothing ne wolden they ses 264

kill his horse,
[¹ ?han]

Tyl that to Seraphe the Comen Agayn,
And yndir him his hors has¹ Slayn ;
& Er that he Myht Relevyn Azen tho,
Two hundred hors Over him goume go, 268

and trample
over him till
he is nigh dead.

Over his Body there In that place,
So that Ny ded forsothe he was,
So that he lay Stille In swownyng
The Spas Of tweyne bowe-drawhtes schetyng ; 272

And thanne wenden they he hadde be ded,
For whom they Moornede In that sted,
For that he was So worthi A knyht,
And there so wel hadde born him In fyht, 276
That they ne hadde taken him prisonere
3if that his lif Myht have be saved there.

But Seraphe
awakes from
his swoon,

Alle this while lay Seraphe In Swowneng
Whiles these knyhtes weren thus In talkyng ; 280
And whanne Of his Swowneng tho he Awook,
Anon there Into A Sadel he Schook ;

springs into a
saddle,

- His Ax Anon On honde took he,
 Swich merveilles werkyng þat wondir was to se. 284
 He Mette A knyht Anon hastely there,
 Of whom he ne hadde but lytel fere ;
 With his Ax he Rewardid him tho,
 That his left Arm Into the feld gan go. 288
 Thanne Anothir there him Mette Redily,
 And Seraphe to him was ful hasty,
 & there so him hitte vppon the hed
 That his body he toclaf In that sted, 292
 Evene to his Sadelis Arsown,
 That he In the Feld fyl ded Adown.
 Thanne theke hors be the bridel he took,
 And his first hors tho he forsook ; 296
 His Foot In the sterope Anon he sette,
 & sprang Into þe sadel, & not ne lette ;
 3it, As forbrosed As he was,
 He prekyd forth Into that plas. 300
 And whanne tho knyhtes behelden, Echone
 That beforn tymes for him Made Mone,
 That he was On horsbak Ageyn,
 Thanne Amonges hem gonne they seyn, 304
 And Ech Of hem to Othir gan Schewe
 That wondirful Merveille On A rowe,
 For they wenden tho In Certain
 Owt Of that place neuere to recoueren Agein. 308
 Anon forth he gan him dresse
 To the grettest maister of þat presse ;
 And with his Ax to him he Ran ;
 Vppon the hehn he smot him than 312
 That he fyl down there In the plas,
 So Of that strok Astoned he was.
 Thanne Arwes to him gonne they schete,
 And Many Speris that weren grete, 316
 So that with An Arwe they him tho smot,
 That Evene thorw the Scholdere it bot,

ch ups off one
knight's arm,

cleaves another
knight to his
saddle-bow,

takes this
knight's horse,

and charges again
his foes,

who wonder
that he has
recovered.

Seraphe kills
the strongest
man opposd
to him.

He is wounded
by an arrow,

That the schaft thorwgh him gan go
 Ful halfendel the Schaft & Mo. 320
 [leaf 6, col. 1] And whanne he Felte þat so hurt he was,
 Ful [vr]sably he Rod Into that plas,
 And him Sterede As he ferst began ;
 But he was hurt Of Mani A man ; 324
 and with spears, Bothe with Arwes and with Speris
 They diden hym ful many gret deris,
 And to the Erthe there down him threwe,
 And his hors vndir him they Slewe. 328
 And whanne that he Sawgh he myht not Abide,
 Vp In that pres he Recouerid that Tyde,
 but not mortally. And Felte that he hadde non dedly wounde ;
 So he starts up, Anon vp he Stirte In that Stownde, 332
 And Anothir hors he sawh where stood ;
 mounts another horse, and rides
 off towards king Evalach,
 There Anon vp into the Sadel he 3ood,—
 Wheche hors was bothe Fre and kende,—
 Evene streyht toward Eualache þe wey gan wende, 336
 That him Ofte he bemente ful sore,
 In his herte neuere Man leveng More,
 That so lefte he Neuere with-Owten les
 Til that he Cam Into the grettest pres, 340
 Eualaches Signe there Forto have sein ;
 but his foes bar his way. But Aftyr him they gonnen preken Certain,
 And him forbarred they the weye there
 That he Eualach Mihte not Comen Nere. 344
 Seraphe's men rush towards him ;
 And that Sien tho the Men of Seraphë ;
 Anon towarde him they gonne faste fle ;
 Towardis Tholomes Ost gonne they gon,
 And there Merveilles they wrowhten Anon ; 348
 And so hardelich they fowhten, & so sure,
 there's a fierce fight ; many are slain,
 That On bothe sides was gret discomfiture
 Bothe Of Tholomes Men & Eualachs þe kyng ;
 Many weren there dede, bothe Old & ying, 352
 and Evalach is lost. But Amonges hem kyng Eualach was lost,
 That they ne wiste Into what Cost ;—

For Tholome kepthe him Owt Of that rowte
 More thanne tweyne boweschotes *with*-Owte. 356
 And whanne Seraphe there-Offen herde, Seraphe rides
 Into that gret pres tho forth he Ferde,
 And there Sawgh he where Eualach lay, to rescue Evalach
 And his swerd On honde drawen parfay ; 360
 For his hors vndir him was there ded,
 Whiche was to Eualach A sorweful Red. whose horse has
been killd.
 And Sixty knyhtes hym gonne Reskewe,
 There Azenst .v. hundrid they fowhten Al newe, 364 60 to 500 they
are.
 So that they kyng Eualach Rescwed Agein But they rescue
Evalach,
 With here grete Escryes tho In Certain ;
 And On horsbak sone was he Set ; and remount
him.
 Thanne there Anon *with* his Enemyes he Met. 368
 And whanne they that him to-foren took,
 On him behelden, & Connen to look,
 Thanne On Eualach they sormownted Azene
 Ful Irowsleche there Alle be-dene ; 372
 And Eualach¹ his Ax there took On honde, Evalach fights,
 And departed *with* hem þat Abowtes him gon stonde,
 So that anon there he was betrapped [leaf 6, col. 2]
but gets sur-
rounded by 2000
of his foes.
 Amonges two thowsend, As it tho happed, 376
 That so the Syht Of him his Meyne lost there,
 And ne kowde not weten In what place ne where.
 And whanne Seraphe Saw he myht him [not] finde,² When Seraphe
cannot find
Evalach,
 Al his Meyne he lefte him there behinde, 380
 There prekyng forth Into that pres he turns on
Tholomes's
men,
 That for non Of hem wolde he not Ses,
 For ded Rathere wolde he han be
 Thanne owt of that bataille forto Fle ; 384
 Tyl king Eualach hadde he Fownde,
 He nolde neuere parten from that Grownde ;

¹ The French makes Seraphe do this : " Quant il [Seraphe] les vit venir, si fu mult iries, et laisse eualach, si prent la hache a deus mains, si lor keurt seure. . . . Et quant il quida retourner a eualach, si li orent ia fourclos."—A.

² et quant il vit que il ne le troueroit.—A.

but they are
so strong and
dense

that he cannot
break through
them.

On the other
side of them
is Evalach,

run through the
body with 3
swords,

and taken
prisoner by
Tholomes,

bruised,

beaten,

the blood run-
ning out of his
mouth, ears,
and wounds,

so that he is
nigh dead.

For him to lesen In that Manere tho
He ne wolde, And Othirwise Myht it go ; 338
But the strengthe Abowtes him was
So Merveillous there In Many A plas,
That him Neghen not he ne Myhte,
Nethir Of him to haue non Syhte, 392
For the Melle & the peple there was so strong,
That Enduren Seraphe ne myht not long.
And thus As Seraphe was Evere Abowte
To han broken the scheltrom Of that Rowte, 396
And Euere they him withstoden than,
3it Neueretheles Slowgh Seraphe Mani A man ;
But Eualach was vppon the tothir Syde
Betrapped ful sore In that Tyde, 400
For hvrt he was thorw his body
With thre Gleyvës Sekerly ;
And him presoner hadde taken Tholome,
And be the brydel forth him ladde he ;— 404
3it what with strif, & what with Othir,
Euere Eualachs men fowghten A gret fothir ;—
So that At the laste this Tholome,
With xv knyhtes Of his Meyne, 408
So Ferden they with kyng Eualach
That they tobrosed him bothe body & bak,
So wery that they weren forfowghte,
That no more defenden hem ne Mowghte ; 412
And so Eualach tho forth they ladde
As that kyng Tholome hem badde,
That so was he forbrosed and forbete
That Of his lif he nowht ne leete, 416
So that the blood Ran Owt At his Mowth
& At his Eren, that was Seleowth ;
For so Mochel blood he hadde there loste
That In what plase he was he ne woste ; 420
His woundes tho hadden So Sore I-bled,
That In that place he was Ny ded.

- And so from his Meyne they him drowe
 Ful fer thens Into A lowe,¹ 424
- And him there ladden Into A woode
 That there besidës tho hem Stoodde,
 And Ek his felawes him beside,
 That with him were taken In that Tyde ; 428
 And to this woode hem ladde Euerichon
 There Forto Onarmen hem Alle Anon ;
 For 3it Armed weren they Alle,
 That So Many Men they dyden down falle. 432
- And whanne Eualach Sawgh þis grete Mischef,
 That he was fallen Into so gret Repref,
 And Euere with-oute Recoueringe to be,
 Thanne Moche Sorwe & Mone Made he. 436
 Whanne Eualach to the woode Aproche be-gan,
 Thanne wax he A wondir Sory Man,
 And Caste his Eyen vppon his Scheld,
 And the vigowr Of the Cros þere he beheld, 440
 That In his Scheld there was it set ;
 And Euere þe holy Signe he beheld bet,
 That so longe there he be-held
 Vppon the Rede Crois In his Scheld ; 444
 So longe beheld he that Crois thanne,
 That In theke Crois he Sawgh þe forme of A Manne
 Vppon that same Crois Crucified to be,—
 Thus In that Crois him thoughte Sawgh he,— 448
 And Feet & hondis him thoughte Also,
 That vppon A Red blood Ronne they tho.
- And whanne Eualach this Sawgh In his Scheld,
 And these Merveilles there he beheld, 452
 Thanne gan he Forto Syghen wel Sore,
 And 3it to wepen wel Mochel More ;
 & bothe with Mowth & herte tho he thoughte,
 But for febilte myhte he speke nowghte, 456

He and his
fellow-captives
are led into
a wood

to be unarmd.

Evalach

makes much
sorrow and
moan.

He casts his eyes
on his shield,

and looks so long
on Josephes's
Red Cross

that he sees in
it the form of
a man crucified.

[leaf 6, back,
col. 1]

He sighs and
weeps,

¹ et il l'auoient ia eslongie de la bataille bien demie lieue.
 —A.

and prays to God, Three in One,	“O verray God that Sittest In Maiceste, As it is told,—On God & persones thre— Of whiche I bere the Signe Of his passoun !	
to enable him to receive true belief,	So, Goode lord, take me to savacioun, That I Moot Resceyven 3owre Creaunce, And In Stedfast beleve, <i>with</i> -Owten variawnee,	460
and proclaim Him	Thin holy name Forto proclame, That thou Art most Sothfast God Of Name, And Most Mihtful god In Alle degre,	464
as the only God.¹	And non god ne lord but Only Enere 3e !	
“Save me from death !”	So Save me, Goode lord, In this grete schowr, From Angwich, deth, and Alle dolowr !”	468
	And whanne this woord he hadde I-seyd, Abowtes him he lokede In A breyd ;	
At once a Knight comes out of the forest,	And he Sawgh Comen Owt Of that forest A semly knyht there, araied <i>with</i> the best, And Clene Armed from Tope to the too, There thus Ryaly gan he Owt Go,	472
bearing a white shield with a red cross,	And Abowte his Nekke heng A whyt scheld Whiche that was seyn Ouer Al that Feeld— In whiche Scheld was A Crois so Red, In Signe Of him that Suffrede ded ;	476
riding a white horse.	Therto his hors As whit As the Lylve Flowr, And he A worthy knyht and of gret valowr ; In his Scheld a spere ful Redylich leyd, <i>With</i> Alle hem to Meten, As it Is Seyd. And whanne þ ^e knyht his hors <i>with</i> his Spores he took, On hym Tholomes Meyne ganne forto look,	480 484
This knight turns Tholomes towards Orkauz.	And to Tholome kyng he Cam ful sone, And him Torned Agein there Anone¹ ; Toward the Cite Of Orkauz tho This white knyht ladde Tholome tho, And towardis tholomes Ost they wente ; But Tholome knew not here Entente.	488

¹ si iete les mains, si prent tholome par le frain, et s'en-
tourne a tout ariere vers la chite tout droit.—A.

- And Euere Saraphes fawht strong & harde
 Aȝens Tholomes kyng his Rerewarde, 492
 So þat Alle that Evere Aȝens him fowghte
 Wondred that he So duren þere Mowghte ;
 And Atte laste Eualachs signe he gan to Ascrye
 With A wondirful voys & Ryht ¹ An hye, 496
 That bothe Eualach & Tholome it herde
 Into that plase how that it þo Ferde.
 And thanne Seide kyng Tholome Anon,
 " Let vs Ordeyne oure Meyne, & fast hennes gon, 500
 For dyscryed now alle we been
 Thorgwh this Chasing, As I kan seen."
 Thanne destreris with spores goune they prikke,
 And Amongis that Chasing Redyn ful thykke, 504
 And the white knyht Rood Anon
 To Tholome As faste As he Cowde gon ;
 And this white knyht Tholome be þe bridel ladde,
 That non Of his Meyne no powere ne hadde 508
 Hym Aȝen forto Restreyne.
 But Evere wende Tholome In Certeine
 That the Forest Al day to-Forn hym was, 511
 Tyl that to the streyt of the Roch hee Comen be Cas ;—
 But there say no man that white knyht,
 Saufe Only Eualach, In his Syht.—
 And whanne they comen to that Streit passage
 There As to-Forn was don So Moche Rage, 516
 Tho that theke time the passage kepte,
 Ful sore For Eualach han they wepte ;
 And whan they him In this Maner sy him gon,
 They leten hym thorwgh passe riht Anon. 520
 But it was wondirful In there syht,
 The werkyng Of this white knyht ;
 And [whanne] this passage weren they past,
 In the Middis Of that Feld Anon In hast 524

Seraphe fights
on against
Tholomes's
rear-guard.

He shouts at
Eualach's stand-
ard so loudly
that Tholomes
hears it,

and spurs off.

But the White
Knight leads
Tholomes's horse
by the bridle,

till they come
to the narrows
of the Rock
of Blood,

[leaf 6, back,
col. 2]

where Eualach's
men let them pass

When they get
into the open,

¹ and Ryht, repeated in the MS by mistake.

the White Knight
lets Tholomes go,

There this white knyht lefte Tholome,
That but fewe Of his Meine him Miht se,
And gan wel fast Alowd To Crye,
“Goth to now, Goth to, And þat In hye.” 528

charges at him,
and unhorses
him.

And whanne this Cry herde Tholome,
He gan to baschen, and al his Meyne,
And to him he Ran A ful gret Cowrs,
& that knyht Tholome gan vn-hors, 532
And down to therthe there him Caste
Bothe hors & Man, Er he thens paste.

Eualach, seeing
this, draws h's
sword, and goes
to Tholomes.

Whanne that Eualach tho this beheld,
How that Tholome was feld In the feld,
Tho Owt his swerd he drowgh Anon, 536
And to-ward this Tholome gonne to gon.

Eualach's men

And whanne they that the passage kepte
Syen this, thanne Anon forth they lepte 540
To king Eualach here Owne Lord,
There Alle Anon Redy At On word,

chase Tholomes's,

And after with lawnees gonnen they Chase
To tholomes Men tho In that plase, 544

and kill all

And Anon with here Speris down hem Caste,
Tholomes Men in þat plase þere Atte laste,

but eleven,

Everichon, Sauf Only Enlevene,—
Which was the moste wondir vndir þ^e hevene 548
How that they In theke feld Come

That To-fortyme Atte forest weren Al some.—

And whanne they seyen thei scholde thus be take,
Thanne Amonges hem there was mochel wrake ; 552
Not-withstandyng ;it Azen they fowhte

Also longe As that they there Mowhte ;

whom they
capture.

But here defens here Angwisch Miht not Slake,
For it was Goddis wille they scholden be take. 556

Eualach keeps
Tholomes down
on the ground,

And Eualach vppon this king Tholome
There lay, As alle his Men Mihte Se,
Wheeche the white knyht hadde down throwe ;
Kyng Eualach him kepte tho ful lowe ; 560

And therto I-Maymed Manye Of his Men,
 And 3it A3ens Eualachs On hadde he ten.
 Thanne this Tholome heeld vpe his swerd Anon,
 And to kyng Eualach homage gan he don, 564
 And there he be-Cam his presonere,
 And therto Al his Meyne In fere.

till Tholomes
 submits,

and becomes his
 prisoner.

Whanne Tholome to Eualach hadde mad fiaunce,
 Thanne Iekonias Clepid he, *with-Owten* variaunce, 568 Jeconias
 That the blody Roche hadde In keping ;
 And him he Comaunded Ouer Alle thinge,
 ‘To taken Anon this kyng Tholome,
 Hym forto leden to Orkaus Cyte,’ 572
 “And worschepfully that thow him kepe there
 As A worthi kyng In Alle Manere.”

takes Tholomes

That thus thanne be Ieconyas
 Kyng Tholome Into this Cite I-lal he was. 576 to Orkauz,
 And king eualach Abod stille In the feld
 Til Alle tholomes gonne hem 3eld ;
 And euere As he took his Meyne,
 He dide hem leden to Orcaus Cite. 580

whither his
 men are led
 captive too.

And whanne that Alle Itaken they were
 [T]hat Of Tholomes Men weren there,
 He gan to Resorte to that bataylle
 [T]here Seraphe fawht *with-Owten* Faille ; 584
 And with him 3it ladde he there Mo,
 Alle that the passage kepte tho,
 Sauf Only An hundred Of his Men
 That Ful Fresch to Fyhten were they then. 588
 And whanne they weren past that passage,
 Anon the whyte knyht was to-forn here visage,
 And In his hond that knyht bar A banere
 Of Eualachs Armes, Evene Riht there. 592
 And Anon As they sien Sire Seraphë,
 To that bataille thanne faste prekid he,
 There As Seraphe manie Merveilles wrowhte,
 That In-possible swiche Merueilles don Mowhte, 596

[leaf 7, col. 1]

Eualach goes to
 help Seraphe.

The White
 Knight joins
 them.

That Euere the body Of On Manne
Scholdë don that he dide thanne.

The White
Knight charges
up to Seraphe,

Anon this white knyht prekid Into þat pres,
And for non thing ne wolde he Ses

600

who is attackt
by seven knyghts,

Til that To Seraphe he gan gon,

Where as he Sawh sevene knyhtes Anon

That Abowtes Seraphe there stooode,

And On him leyden as they weren wode ;

604

Tweyne be the brydel hym þere heeld,

Tweyne be the hel'm to maken him 3eeld ;

And tweyne A3ens the herte leide hym vppon

and sorely man-
gled by iron
maces.

Wit hevy Maces Of Irne As hard As ston,

608

So that his Flesch they Alto-Rente

With here Mases there presente.

And whanne the white knyht þis beheld,

The White
Knight spears
one of Seraphe's
foes,

Ful sore he prekyde In that Feeld

612

To On Of hem that Seraphe heeld ;

And him thorwgh the body he bar vndir his scheld,

That ded he was Anon ryht thare ;

chops the
second's head
off,

And thus sone to Anoper gan he fare,

616

& with his swerd smot Of his hed

þat of it fley, and he lay ded,

Amyddes the Feld there it lay.

and kills three
more.

And thanne to the tothere he wente In fay,

620

And Made hem to dyen vppon his poynt,

And Made here bodyes In Evele Ioynt,

So that they forsoken this Seraphë

That from here lyves gonnen they fle.

624

And whanne these Other two þat him held

Be his helm there In the Feeld,

One knight
tries to stick
Seraphe through
the eye-holes of
his helmet.

On Of hem drowgh Owt A lite knyf,

And wolde han be-Reved Seraphe his lif,

628

Forto han smeten him AMiddes the Fase

Thorwh the Oylettes of his helm In that plase.

But Ouercomen so was tho Seraphë

That Comfort with him Myhte non be,

632

For he was *Ouercomen* so with his blood
 So it was *Merveille* that [he] *vpe* stood,
 For, On hors, power hadde he *non* to sitte,
 Ne Of that stede there Onys to flytte ; 636
 But for febelte that he *Inne* was,
Ouer the hors nekke he bowede In that plas,
 That power vp to Sitte *non* hadde he,
 So that Of his purpos Failled his Eneme. 640

Seraphe is so
weak from loss
of blood,

And thus gan In *Swownenge* seraphe to falle that he swoons.
 Amonges his Enemyes bothe gret & smalle ;
 So that they failled, his Enemyes, tho,
 Of the harm that they him wolde han do. 644
 And Anon As that this kyng Eualach
 Sawgh Sire Seraphe In Al this wrak,
 To him ward ful faste he gan to Ride
 Forto supporten him at that Tyde ; 648
 For sekir he wende that he ded hadde been,
 And Neuere On lyve him forto have seen.
 Thanne wit A sorweful herte he gan to Crye
 Ful Petowsly, and that Ryht hye, 652
 "A wrechche ! to longe now have I be,
 That thus have lost now Sire Seraphe !"

Eualach rides

to support
Seraphe.

[leaf 7, col. 2]

And thanne Anon there with this word
 Prekyd the white knyht be his Owne Acord, 656
 And Susteyned Seraphe from fallynge,
 That theke tyme there was In *Swownenge*.
 And whanne Of his *swownenge* that he Awook,
 Thanne ful mochel Mone to him he took, 660
 For he ne wiste where that he was,
 In what stede; ne In what plas ;
 For wende he tho ful Sekerly
 To han ben In the hondis Of his Enemy. 664

The White
Knight keeps
Seraphe from
falling.

King Eualach

And Eualach bar him ful worthily tho,
 For Into the pres forth gan he go,
 And Mette there with A worthi knyht
 Wich that was Scomfit Anon In fyht, 668

grounds a knight, And kyng Eualach to the Erthe him Caste,
 And hym from his hors Anon he wraste,
 And Cawht it In his hond there Anon ;
 Therewith toward Seraphe he gan to gon : 672
 and gives his
 horse to Seraphe, “ Haue now here, my dere Freend,” seide he,
 “ This litel present now Of Me,
 For thow bowhtest Neuere so dere A thing¹
 From begynne[n]g In-to the Endyng.” 676
 Whanne that Seraphe this gan beholde,
 In his herte he Ioyede ful Mani-folde,
 That Alle his Sorwes forȝat he there
 Whiche that his Enemyes dyden him Ere ; 680
 who at once
 jumps on it,
 as fresh as ever. And vp Into the sadel he sprang Anon,
 As Fresch & As lusty In flesch & In bon,
 And As lusty was there forto fylite,
 And therto him thowhte As of Strong Mihte, 684
 As that he was Ony tyme be-Forn ;
 But thanne his Ax hadde he lorn.
 Thanne seide he, “ Certes, And I hadde my Ax On honde,
 There scholde no man Aȝens Me stonde.” 688
 The White
 Knight gives
 Seraphe a fresh
 axe from God Thanne Anon Cam forth the white knyght,
 And seide, “ here is On, Al Redy dyht ;
 And lo, Sere, by me it Is the sent
 From that God Lord Omnipotent.” 692
 And whanne Seraphe this felt In his hond,
 Thanne gan he wel Forto vndirstond
 That lyghtere and more hondsom it was
 Thanne his Owen to-foren In that plas ; 696
 handier than
 his old one. There-by wyst he, whanne he Cam Owt Of swowne,
 That theke Ax Ferst was not his Owne.
 So thaune Ryden they In-to that pres,
 And for non Men ne wolden they ses ; 700
 And Eualach On Tholomes hors Rod,
 So that with him was there non Abod.

¹ onques mais n'eustes don qui si chierement fust achates.
—A.

And whanne Al this beheld Tholomes Meyne,
 Amonges hem was sorwe ful gret plente, 704 Tholomes's men
sorrow at seeing
him a prisoner,
 Be Encheson that Eualach ferst they sye,
 With Tholome In warde, hem faste bye,
 And now Eualach On Tholomes hors doth Ryde ;
 Wherefore they maden sorwe that Tyde ; 708
 And therto Nabure, Tholomes Steward, and his steward
Narbus [p. 170-1]
too.
 Kyng Eualach hadde taken In ward.
 3it More, this Eualach, with-Inne A throwe,
 With An horn he gan to blowe, 712 Eualach
recalls his host,
 And Made his Meyne to Resemble A3en ;
 And tho that weren left, Retornede ful Cleen.

Thanne Aftir, whanne Assembled weren they Alle,
 His signe he hem Schewed as gan befallē, 716
 Whiche was fastenid vppon his scheld—
 To his Meyne he it Schewede In that Feeld. [leaf 7, back,
col. 1]
 Thanne his Meyne On two batailles he sette,
 And with Tholomes Meyne sone they Mette ; 720 to fall on
Tholomes's,
 And Comanded and preide tho to Seraphē
 "That whanne he hym Sawgh in p^e Moste Mollē,
 That Seraphe In the Rere-ward scholde Falle
 On tholomes Men, And On hem there Calle, 724 while Seraphe
takes them
in rear.
 And with his Bataille to preven his Myht,
 As he was bothe worthi and gentil knyht."

Thanne Gonnen they to preken here destreris
 As vaylaunt knyhtes, bothe worthi & Ferss, 728
 And Evere the white knyht to-forȝ hem was
 With the baner On honde In that plas,
 And his swerd with the tothir hond I-drawe,
 With wheche Manye A man was Slawe. 732 The White
Knight is
always in
front,
 Thanne gan kyng Eualach lowde forto Crie
 "As Armes ! knyht bacheler, and belamyē !
 For now hath kyng Tholome lost his Men Alle,
 Swich Aventure Is now to him befallē ! 736
 For Of hem Schal Skapyn not On,
 For Al the Myht that they konne don."

- Tholomes's men And whanne this herden Tholomes Meyne,
 They Niste what to done In non degre, 740
 But hem thowhte hit scholde be trewe,
 For Eualach hadde Chongid his hors newe,
 For On Tholomes hors thanne Rod he,
 As Alle his Men there Myhte thanne se ; 744
- fear for their
 king. Thanne the dredë that they hadde
 Was, lest Tholome to *presoun* hadden be ladde,
 Owther ellis In the Feld there Slayn ;
 Of wheche Of these they weren no Certayn. 748
- Evalach's men Kyng Eualachs Men Amonges hem thraste,
 That Of theke pres but fewe there paste—
 Whiche that weren kyng Tholomes Men—
- take or slay
 nearly all of
 them, Oper taken Oper Slayn Er they wente then ; 752
 And lik As Men that Amased were,
 In that plase So stoden they there.
- with Seraphe's
 help. And whanne Seraphe beheld this bekering,
 Non lengere he ne Abod For non thing, 756
 And Tholomes Men Closed Al with-Inne,
 So pat from hem myhten they not twynne ;
 So that Angwisschously Ascryed they were,
 And slayn, takyn, & Maymed, Many weren there ; 760
 For In distresse & Sorewe weren they Alle tho,
 For here lord & Governours weren Alle Ago,
 And they ne wiste whedir to Springe,
 For In theke Contre knew they non thinge ; 764
 And wel Askapen Myht they not there,
 For On Eche Syde here Enemyes were ;—
- Where the
 head is gone,
 the limbs fail. So that it semeth ' there the hed is Gon,
 The Membres Fayllen thanne Everichon,'— 768
 For there say neuere Man So fayr A begymeng
 As hadde kyng Tholome, ne so fow[1] An Endyng ;
 For vj dowble Meyne hadde kyng Tholome
 Thanne kyng Eualach In Every degre. 772
- Seraphe does
 wonders. There wondirly wel dyde Sire Seraphë,
 And so dide king Eualach with his Meynë,

That Neuere Man that was Of his Age I trowe hadde neuere So Mochel Corage ;	776	
And the white knyht there bar him so That Neuere Erthly man mo Merveilles myht do ;		The White Knight
For In that Feeld Scheldes he schatered, And Speris & helmes Alto-Claterid,	780	
Knyhtes & hors he slowh down riht, Hedis, Armes, and legges In that fyht,		slays men and horses,
That non man hym there Askapen ne Myhte, So vigerows and fel he was In fyhte,	784	no one can escape him.
That thus be his Chevalrie & knythhod He hem In-gaderede As he Rod,		
And browhte hem to Eualach þ ^e kyng, And to-ward the passage, with-Owten lettyng.	788	
Whanne kyng Tholomes men had Aspiel That thus Sore they weren Anoyed,		Tholomes's men
To that streit passage gonne they drawe Where-Ofen that weren ful fawe,	792	draw back to the narrow pass of the Rock of Blood,
And wenden that non Man hadde þ ^e re be, The passage to han kept In non degre,		
And wenden forto A Recouered þat passage, That Eualach, for Al his Owtrage,	796	
Ne scholde not han past be theke weye,— This was here Entent tho Sekerlye,—		
Where-thorgwh þ ^e Cite he Schold not have, Where tholome & his Meyne weren ful save ;	800	
For An hundred men myht han kept þat pas From Al the world, so strong it was ;		
For non mo On front myhte Entren ther But ten men At Ones. As I seyde Er ;	804	
For they wenden tho ful wel þat there Eualache keperis hadde left non del ;		thinking that Eualach has left no guards there.
And so As men that weren wery for-fowhte, Vp ^e to the Roche wenten As they mowhte,	808	
For there Supposed they forto han Reste. But it fil not hem for the beste,		

	For whanne they that kepten the pas Syeu to that Roche so manye gonnen tras,	812
	Hem thowhte Mo thanne M ^t there were, And At þ ^e Roch but .C. that it kepte there ;	
But they find at the Pass, Evalach's men,	And whanne they sien Men kepen the pas, Thanne newe sorwe to hem Comen was ;	816
	And A3enward they wolde han gon, But there-Inne Socour was there non.	
who chase,	For tho that On hem folwed so faste, And they Atte pas schotten Atte laste,	820
slay, and take them :	So that they slown & token Of that Rowe As Manie As weren hem Abowte ;	
	Thanne was there Mad so gret dolowr That neuere was sein swich A stowr ;	824
the blood-shed is terrible.	For so moche blood was In that plas More thanne Owher Euere seyn was ;	
	For Men, hors, and scheldis, that In þ ^e blood lye, For multitude of blood no man hem sye.	828
Narbus, Tholome's steward,	And there was beten On Narbus, þat steward was to king Tholemus,	
	And there to Eualach him 3ald Anon, So he him wolden saven body & bou ;	832
yiels up his sword to Eualach,	And there his swerd vp gan to 3elde To kyng Eualach In that felde.	
	But Eualach him ne wolde not save For non thing that he Cowde Crave ;	836
	But his hors dismembred he Anon, And also him he wolde han slon.	
and prays that he may be ransomed,	And he tho kuelid Anon þere down That he myhte be taken to Raunsown ;	840
Eualach says No : he	" Nai," quod Eualach, " that schal not be ; Swich Mercy gotist thou non Of me ;	
	For my steward haven 3e Slayn, & so schal I the here In Certeyn ;	844
must die.	Therefore the Chonge it is ful hard, For I wele haven steward for steward."	
Steward for Steward.		

And his Armüre he dide Of Caste,
 His hed to han smeten Of atte laste. 848
 And thanne Cam forth Sire Seraphë :
 "A, Sire! what thinken to done 3e?
 3if 3oure steward ded now be,
 Tholome hath lost, Sire, swich thre ; 852
 And his Owne brother so dere,
 That he loved As mochel there
 As 3e 3owre Steward trewly ;
 Therefore, Sire, On þis man haveth Mercy ; 856
 Fo[r] I him Slowgh with Myn hond,
 Sire, I do 3ow to vndirstond ;
 Therefore, sire, I preie to þ^e
 That Of this Man thow have pite." 860
 So þat there gentil Sire Seraphë
 This man Savede, As 3e mown se.
 and so saves
 his life.

Ful Mochel & gret was the discomfiture
 As that tyme be-happed be Aventure ; 864
 And the Nyht drowgh On ful faste,
 For the day It was Ny paste ;
 Whiche was ful desceysy to Eualachs Men,
 But 3it Atte hardest not for then, 868
 For so Manye thei slown And token that tyde
 Atte passage Of the ' Roche Of blood ' beside,
 That Of hem ne pasten not þere Away
 Two thousand, what hurt & hol that day, 872
 That Tholomes¹ Men ne distroied Echon—
 So þat tyme with Eualach the grace gan gon,—
 Of wheche at the begynneng were
 Sixty thowsend wel harnaised there. 876
 And thus the Egipcian, be goddis Myht,
 At theke tyme weren distroyed be fyht.

Thanne to Oraus ward wente Eualach,—
 Alle the Egipcians to Mochel wrak,— 880
 And with him Alle his Meyne
 That At theke tyme hadde he,

[leaf 8, col. 1]
 Seraphë begs
 Eualach

to have mercy
 on Narbus,

Night draws on.

So many of
 Tholomes's men
 are slain at the
 Pass of the
 Rock of Blood,

that not 2000
 get off
 [1 ? Eualach's]

out of 60,000.

Eualach marches
 back to Orkauz.

	For <i>pere</i> nas no Man Of Non degre	
All Evalach's men get plunder from the Egyp- tians ;	That thorwgh theke bataille holpen was he ;	884
	Bothe duk, knyht, and bachelere,	
	Alle weren <i>Eneresid</i> that weren there,	
	3e, And also bothe 3omen and page ;	
	For Alle here lyves hadden they Gage.	888
	And whanne Eualach Into the Cite <i>Entred</i> was,	
so many of whom are imprisoned in Orkauz	So Manie <i>presoners</i> he fond In that plas,	
	And Of here Maistres that with hem were,	
	That <i>non</i> Spas was to walken In there,	892
	Nether On hors, nethir On Foote ;	
	But Owt <i>A3en</i> Nedys he Moote ;	
that Evalach is obliged to pitch his tents outside the city.	And afor the Cite he let <i>pichchen</i> Anon	
	Alle his pavilouns there thanne Everichon,	896
	In A fair plase that was so pleyn	
	To-for the Cite tho In Certein ;	
	And there al that Nilt herberwed he,	
	And with him al his Meyne.	900

CHAPTER XV.

Of Evalach's Queen (*Sarracynte*) in *Sarras*. She sends for Joseph, and asks how Evalach has got on (p. 173) : Joseph's answer (p. 174) ; the heathen kings, &c. are to be cast down, and the poor exalted (p. 175). *Sarracynte* cries ; she asks Joseph to pray for Evalach (p. 175) ; and to expound Christianity to her (p. 176). *Sarracynte* is a Christian, and tells Joseph of her Christian mother, and her father, who was a brute (p. 176-7) ; also, how her mother was ill of a bloody flux, and went to a good hermit, and askt help (p. 177). The Hermit tells her that Christ alone can cure her (p. 178) ; she says, 'Ask God for me, I will give you gold.' He says, 'Believe in Christ, and he will heal you' (p. 178). She does, and he prays to God and proclaims her whole ; she is (p. 179) ; thanks God ; and is baptized (p. 180). She takes *Sarracynte* to the hermit. *Sarracynte* says she cannot worship him on account of his beard, but she will worship Christ if he is fairer than her brother (p. 181). A glorious man—Christ—appears ; *Sarracynte* is christened (p. 182), and the hermit tells her of Christ (p. 183). Her mother receives the sacrament and *Sarracynte* does so too (p. 184) ; both go

home, and hear of a great beast (p. 185). Sarracynte's brother goes to hunt it, and is lost in the forest (p. 185). Her mother says the hermit is a true prophet (p. 185). They rejoice in their faith (p. 186). Her mother sends the attendants out, and tells Sarracynte to get a box (p. 186); Christ comes out as bread (p. 187). She charges Sarracynte to keep the box, and think on Christ (p. 187-8); and go and tell the hermit of her mother's death (p. 188); and get him to put bread in the box, and look at it every day (p. 189). Christ appears over the mother's bed. Her mother dies, and Sarracynte goes to the hermit (p. 190), who gives her Christ (p. 191). She goes away, and meets a man, who tells her the hermit is dead (p. 191), and asks her to ride back to his cell (p. 192); they go back; the man mourns; then digs a grave (p. 193); takes the head of the corpse, and tells her to take the feet; she excuses herself (p. 193); they bury the body. He scolds her servants, and then baptizes them (p. 194); and remains in the cell. The end of Sarracynte's answer (p. 195). Josephes says, 'Why don't you worship Christ now?' she answers, 'My husband is so angry; convert him' (p. 195). She asks how her husband has sped in the battle, and Joseph tells her (p. 196).

Now let vs beleven Of kyng Eualach,	[leaf 8, col. 2]
And Firthere Into this Mater now let vs walk,	Let's leave
And Of these Cristene Speke we bedene	King Evalach,
That In Sarras ben, Sixty & Fyftene,	and speak of
Lik As vs tellith the Storye	the 75 Christians
Of Eualachs wif here Sekerlye,	in Sarras,
That A wondir fair womman sche was,	4
And ful worschepful In Every plas,	
And 'Sarracynte' was that qwenes Name,	and of Evalach's
A worschepful lady, and Of Noble Fame.	Queen
And whanne that Eualach <i>wit</i> h his Ost forth wente,	8
So moche Mone sche Made, sche was Ny Schente,	Sarracynte.
For Eualach, that was Most In hire Mynde	
Of al Erthly thing, and that was kynde.	When Evalach
Therefore sche sente For Ioseph ^e Anon,	went to battle,
To weten how that the Cause scholde gon,	12
In As Mochel As that Er he seide	
'That hire lord scholde han Abreide,	she sent for
And <i>perto</i> thre dayes & thre Nyhtes to be	Joseph, to
Vndir his Enemyes powste,	16 know how her
	husband would
	prosper.
	20

And that to the Prikke of deth thorwgh Tholome
 He scholde ben browht,'—thus seyde he—
 'And ȝif it scholde Ony lengere laste
 Thānne thre dayes & thre Nyhtes weren paste.' 24
 And this was the Cawse Certainle
 That sche for Iosephe sente, I telle it the.
 Joseph comes to Sarraeynte,
 and she asks him how
 Evalach has sped. Thanne Iosephe to-Fore hire Gan gon,
 And with him his sone Ryht Anon ; 28
 Thanne sche him Axed there In haste,
 "Whether the Iorne *with* hire lord were paste ;
 And how he spedde In the bataille,"
 Hire forto telle sche preyde not Faille. 32
 He answers that, Thanne to Sarraeynte spak Iosephe Certainle
 "Thus sente the to seine the kyng Of Cristene (be Me,)
 That Of Alle thing knoweth the begynneng,
 And demen schal Atte laste Endyng, 36
 And Of Al this world Saviour Is he
 as the kings of the earth will
 not know God, Sekerly, As I telle it the.
 And For As Moche¹ as these Erthly kynges
 Ne welen non knowen In here werkynges, 40
 Nethir Resceyven My Creaunce,
 I schal hem sende ful hard chaunse ;
 He will have them slain,
 and their lands given to
 strangers, For Into bataille I wele hem do,
 And there here Enemyes scholen hem slo ; 44
 And here londis ȝeven wile I
 In-to the hondes of strawngeris sothfastly.
 that they may know Him as
 their Lord, For I wele that they knowen Me
 As fore here Souereyn lord god In Al d[eg]ie,¹ 48
 Nethir Of non Othir kyng to holde,
 But Only Of Me, In Manye Folde ;
 For bothe to prowde and Ek to Felowns,
 I schal hem sende Manie distrucciouns ; 52
 Thus be my Spyrit I schal hem sende,
 And In this degre I wele hem schende ;

¹ MS. dre.

- And therfore the Grete I wyle down take ;
 And þ^e Feble & powre, lordis wil I Make ; 56 The weak and
 More-Over, kynges flesch ȝoven schal be poor, God will
 To Fowles Of Raveyne, that Abowten fle make Lords,
 Forto Finden Sum Careyne :
 Thus schal it ben In Certeine. 60
 And the bodyes that Of pore Men scolen be
 Worthily I-byried In Eche degre ; and bury them
 For the Ryhte weyes alle they knowe, worthily,
 And my Comandementis they welen bowe 64 because they
 Wit good herte And good Entenciowne, obey His com-
 This welen they Resceyven with good devociown." mandments.
- And whanne Iosephe this tale hadde told,
 Sarracinte gan to wepen Mani-fold, 68 Queen Sarracynte
 And preye bothe Iosephe & his sone, weeps, and begs
 For Eualach to here god to bydden som bone, Joseph to pray
 'That Eualach with worschepe Myhte retornen Aȝen, [leaf 8, back,
 That sche with hire Eyen it Myhte Ones Sen, col. 1]
 And forto be turned to the Ryhtful Creaunce, Evalach,
 That the god Of Crystene wolde senden him swich 72
 chaunse.' and make him
 turn to the belief
- "And I hope thanne Tornen wold he,
 Aftir, A good Man for Euere to be." 76
- Thanne Iosephes Ganne hire Answer, e,
 'How there-Offen the Certeyn knew sche there ;'
 And sche Answerid Iosephes Agein :
 "Of that Surawñce Am I, In Certein." 80 which she holds.
 "How there-offen, dame, Sure Mihtest thow be, Joseph asks
 Whanne thou beleves on ymages of ston & tre ; her how that
 For they mowen nethir meven ne stonde, can be, as she
 Ne hem to helpen haven thei nethir leg ne honde, 84 believes in idols.
 And In Iesu Crist he wil not beleve,—
 How Myhtest thow thanne this preve—
 That is lord Of Alle Cristiente,
 As I schal here-After declaren to the." 88

- Thanne Axede sche him Ryht Anon
 The pointes Of Cristendom forto Ondon.
 Josephes tells Sarraeynte the Christian belief. Thanne Iosephes began Anon forto telle
 The Creavynse of þ^e Trenite, and þereof gan spelle ; 92
 And the qweene behel[de] him faste,
 And Axede ‘ what he hylite ’ Atte laste.
 Thanne Answerid he ‘ that he Cristened was
 And I-Clepid “ Iosephes ” In that plas ; 96
 And there-Offen Is there non Man
 That Me that Name bereven kan.’
- She orders all her attendants out, tells Josephes all the doctrine of the Trinity,
 Thanne Comanded the qweene Anon
 Alle hire Owne Meyne from hire to gon. 100
 And Anon Alle the poyntes Of the Trenite
 To Iosephes sche gan to declaren Certainle,
 So that there was non Clerk levyng
 That there-Inne scholde hau schewed more konnenge ;
 So ferforth that Iosephes Merveillen began 105
 That so moche wit mylit ben In womman,
 And where sche hadde this konnenge Cawht,
 Oper what Maner Of Man that it here tawht. 108
- and explains that her mother was a Christian,
 Thanne Answered this Qweene Agein,
 “ Ful ten 3er My Modir In Certain
 Fullliche & hol was In this Creaunce,—
 As I the telle Iosephes—with-Owten variaunce, 112
 And 3it My Fadir there-offen Neuere wiste,
 Ne non Of his lyne, thow Miltest wel Tryste,
 Saufe Onliche Mine Owne Modir and I ;
 I Sey the Iosephes ful Certainly, 116
- and was Duchess of Orbery.
 My Modir, duchesse Of Orbery was,
 As In thiike tyme happed be Cas,
 Whiche that good womman was, & trewe,
 And therto worschepful & Of good thewe ; 120
 My Fadyr was Crwel and dispetows,
 And therto Angry & Riht Malicious ;
 And So it behappede with-Owten Mo,
 That Ouer hens Sevene & twenti winter Ago, 124

That In Owre Contre An holy man there was		In Orbery was a holy hermit,
In An Ermytage, As god ȝaf him gras,		
That Moche dide for goddis Sake,		
And God for him Manie Merveilles gan Make,	128	
And his Name 'Salustine' Gonne they Calle ;		named Salustine,
In him Manie vertwes gonne there falle.		
So thanne My Modir hadde An Infirmite—		and to him, Sarracynte's
Certainly Iosephes as I telle the—	132	mother,
That theke tyme xix Monthes hadde holde,		
Sche was In sorwe and wo Manie-Folde,		
That hire Colowr and blood was Al ago,		who was bloodless,
So Ful sche was Of peyne and wo,	136	
And Alle hire Membres weren wasted Eke,		and had wasted limbs,
And <i>perto</i> sche was ful feble & syke.		
So herde sche tellen Of this good Man,		
What Merveilles that God wrowht In him than,	140	
And thowhte with him sche wolde Gon speke, ¹		resolved to go
And somewhat Of hire herte to him breke,		
To tellen him Of hire Infirmite,		for help of her disease.
ȝif Ony Socour there-offen Mihte be ;	144	
For sonnere sche hopede to ben ded		
Thanne to live to tornen In that sted.		
Whanne <i>put</i> tofore this good man sche gan to gon,		She goes to him,
Down On hire knees sche Fyl Anon,	148	
And there down sche fil to his feet,		
And preide him Of Socour Also skeet.		and prays him for succour.
Tho this good Man On here there loked faste,		
And Seide, " O womman, womman, Atte laste	152	He tells her
Wherto Of helpe Axest thow Me,		
That hast Swich An Infirmyte ?		
Certes thou Art," <i>quod</i> this good Man,		
" Dedlich, and <i>perto</i> Sinful womman ;	156	
And I dedlich Am Also,		he is mortal and sinful ;
And therto Sinful <i>with-Owten</i> Mo ;		

¹ MS. *spokeke*.

	For seker I non power ne have, Nethir Man ne womman forto save,	160
Christ alone saves those who love him.	But Onliche it is Crist & god Above That hem doth Save that him welen love."	
	Thanne Answerid my modir " Certeinle, Good sire, so preye thy lord for me	164
Sarracynte's mother begs the hermit to pray for her;	That he wolde taken Me to his grace, And helthe to sende me In this place."	
[¹ So MS, for 'seide.']	Thus thanne scheide ¹ sche in alle thing To this goode man ful sore weping,	168
	"For I hope thi God ne wile not werne þ" Ony thing that thou Axest Certeinle." "Dame, til to Morwe this May not be, Certeinli I telle it the."	172
	"Sire, thanne schal I Comen Agein, And tresowr I-nowh to bringen Certein, ȝif that he me now helpen wolde, Tresowr I-nowh Of Siluer & Gölde."	176
she will give him silver and gold.	Thanne answerid this good man tho : "Of thin Tresowr wile he non, Lo, But Only Of trewe herte Repentance, And stedfast beleve & ful Creaunce."	180
	And tho spak sche with good semblawnt To him that was goddis seriawnt, "What thing On Erthe thou bidde me do, I schal it fulfille for peyne Other wo,	184
She promises anything for the cure of her malady.	And he wele me helpen Of thys Maledye That doth me now so gret Anoye." Thanne Answerid this goodman agein, "And thou wilt fullliche beleven Certein	188
	In Iesu Crist, that verray lord, I schal behoten the hele at On word ; Er that thou Owt of this plase wende, Thou schalt ben helid with-Owten Ende."	192
	Thanne to his Feet sche knelid A-down,	

- And hem kiste with good devocioun,
 "Sire ! ȝif that hele he wel me sende,
 On him wile I beleven *with-Owten* Ende." 196
 Thanne seide to hire this good Man,
 "ȝif stedfastli wilt þou beleve," *quod* he þan,
 "Anon Riht helyd schalt thou be
 Of thin Maladie Certainle ; 200
 For hele Is there non so sone
 As In god beleve, hos wil it done."
 Thanne seide my modir Anon Ageyn,
 "Sire ! I beleve it fully In Certain,
 That Onliche verray God Is he
 That me schal helpen Of myn Infirmite." 204
 And Anon this Goode Man took
 In his hond Anon A litel book, 208
 And there-vppon ful faste gan Rede
 [Al so faste as he cowde speke,]
 In A Corner al be him Selve ;
 There preide he God and thapostelis twelve, 212
 'That God wolde sende his Mery & Grase
 To that Synful woman In that plase,
 And to keveren here Of that Maladye
 That xviiiȝer Contenwelye 216
 Here hadde holden In that degre,
 Goode lord, þat koverid myhte sche now be.'
 And whanne his preyere thus hadde he do,
 Anon to My Modir he Cam sone tho, 220
 Thus Seyenge to hire, "Aryse vp here
 Also hol As Evere thou Er were,
 In the Name of the Fadir, Sone, & holiȝost,
 Wiche that Is Of Myhtes Evere Most !" 224
 Thanne felte My Moder there Anon,
 That As hol sche was In flesch and bon
 As Evere Ony tyme sche was before,
 Sethen sche was Of hire Modir I-bore ; 228

Sarracynte's
mother kisses the
hermit's feet,

and declares her
belief in the God
who will heal her.

[leaf 9, col. 1]

The Hermit prays
to God,

bids Sarracynte's
mother rise
whole,

in the name of
the Trinity,

and she at once
is cured.

And the strengthe Of hire Membres Anon
Sche hadde Azen there tho Everichon.

Sarracynte's
mother confesses
God's might.

Anon whanne sche felte this riht tho,
That helthe Azen was Comen hire to, 232
“ Now May I sen,” sche seide, “ verrailly,
That thi lord Is Strong & ful Myhti
That me hath helyd of My gret Maladye.

She's spent over
15,000 besants on
doctors,

For it hath me Cost Certainlye 236
More thanne xv thowsend besaunz,
This Maladie wit-Owten variaunz,
& ȝit neuere be non Of hem hele myhte I have ;

but only God has
cured her.

But þou, blessed lord, now dost me Save.” 240

Thanne seide to hire this Good man Anon,
“ Baptesme to Resceiuen er ȝe hens now gon.”

And thanne sche Axede him ful sone,
‘ What that baptesme Mihte done.’ 244

And [he] hire Answered Sone Agein,
“ It Is thyn hol Savacioun In Certain.”

Thanne Answerid sche with good wille,
“ I wile it Resceyven bothe Mekly & stille.” 248

The Hermit
Salustine
baptizes her.

Thanne the Goode Man hire Cristened Anon there
In his Name that was Of Most powere,
Whiche Is Fadir, and sone, And holy gost,
On God and thre persones, Of myhtes Most ; 252
And thus My Modyr there he Cristened Anon.

She brings
Sarracynte to
the Hermit
Salustine,

Thanne Owt Of the Chambre sche com gon
There As I Abod with-Owten the dore,
And Al Owre Meyne In the Flore ; 256

So my Modir took me be the hond,
And with hire to gon I myhte not withstonel,
And thus me to-forn the good man browhte,
That I ne wiste what I seyn Mowhte ; 260

“ My swete dowghter, Com now hider to Me,
Now koverid I am Of Myn Infirmite ;
þerfore, swete dowhter, I wolde that þou wost don
As I schal the here Comaunden Anon.” 264

Thanne Answerid I *with* herte qwakyng,
 "Modir, I wele don Alle ȝowre biddinge ;"

So that I hadde gret wondir tho

What my Modir wolde *with* me do.

268

"Faire swete dowghter, I wolde that ȝe

Wolde worschepen him that myn Infirmite

Me hol hath Mad, and taken elene Away ;

So, swete dowghter, so worschepe þat man þis day."

And I wende sche hadde ment that Old Man,

273

And therfore I ne dorste not Sekerly than ;

And My Modir Axede me " wherfore ?"

" For Certein he hath A long berd, & An hore ; "

276

And Euere whanne I lokede vpon his berd,

Sekir, Modir, I scholde ben Aferd."

and asks her to
 worship Him who
 has cured her
 mother.

Sarracynte
 says she
 can't worship
 the Hermit
 because of his
 beard ;
 [leaf 9, col. 2]

Thanne Anon lowgh this good Old Man

For that I Seyde Of him than,

280

" Nay, faire dowghter, it Nam not I

That thi Modir Speketh Of trewely ;

But Anoþer it Is, that is¹ ful Of Bewte

And Of Alle goodnesse In Eche degre."

284

And I axed him, " where that he was,

ȝif I myht Owht sen him In this plas ;

And, ȝif he fairere thanne my broþer be,

Him I wele loven In Alle degre ;

288

For my brothir, so fair he Is,

That of bewte hath he non pere I-wis."

but if God is
 fairer than her
 brother, then
 she'll love Him.

And whanne to him thus hadde I told,

To speken to Me he was ful bold :

292

" With-Inne A litel while here schalt þou Se

Him Of whom þat I speke to the,

Whiche is Fairere thanne thi brothir Is

In Alle degres, and In More blis

296

Oþer thanne thy brothir Evere thow sye,

Owther Euere thow schalt *with* thin Eye."

¹ MS that if that is.

Sarracynte
perceives a
wonderful
clearness and
sweetness;

And Anon As this word hadde he Seid,
A wondir Clerte toform me was leyd 300
Sodeynly there In that Chapel ;
Many wondirful swetnesse Aform me fyl,
And the hows So ful there-Offen was,
And therto swich delicacie In that plas. 304

and amidst them
the fairest person
that ever eye
saw,

Amyddis þat liht & swetnesse þer gan forth gon
The fairest Creature Of flesh & bon,
The Clerest and the fairest persone
That Evere Ony erthly Eye myhte loken vppone. 308
This Man gan holden In his Ryht hond

with a red cross
in his hand.

The Signe Of A red Cross, I vndirstond,
And bothe his Eyen Me thowhte ferdn there
Also Cleer brennenge As Ony Fere. 312

And thus A whille Stood he thore ;
Where-Offen I was Abasched wel sore,
Of the wondris that I On him gan beholde ;
Wherfore myn herte wax wondir Colde, 316
For On him non More thanne Mihte I loke,
So that for drede myn hertē qwoke,

She falls to
the ground.

But to the Erthe I fil plat Adown
As thowh I hadde ben In A swon ; 320

The Hermit lifts
her up.

Thanne the Ermyt took me be þe homde,
And Made me vp be him stonde ;
Of wheche Sihte hadde I gret Merveilleng ;
And sauf my Modir & thermit Saw I non thing. 324

She agrees to
receive this Man's
belief, and
the Hermit
christens her.

Thanne this good man Seide to Me,
“ Now, my faire dowhter, how thinketh the ? ”
And thanne I Answerid so Ageyn,
“ This Mannes Creannee I wele resceyven fayn.” 328
And Anon there he Cristenede Me
In the holē¹ Name Of the Trenite ;
So þat aftir he told vs, but not be-form,
“ How þat Iesus Crist was Conceyved & born 332

¹ Et il me baptisa maintenant el non de la sainte trinite.—A.

- Of An holy virgine, Modir & Maide,
 As be Old tyme the prophetis saide ;
 And how þat On þ^e Cros he gan to dye,
 Man To beien from endles felonye ; 336
 And how þ^e thridde day he Ros Ageyne,
 And deliuered his frendis from Endeles peyne ;
 Thanne Aftir, with the xlthe day,
 Streyght to hevene he wente his way ; 340
 And the xj day Aftir, with-Owten fantem,
 He sente to his dissiples, Into Ierusalem,
 His holy gost, Anon there Ryht,
 In liknesse of flawmes of fir so briht ; 344
 & told hem Also how that they scholde
 His bodi sacren to 3ong and Olde,
 As he hem tawhte At his sene,
 The[r] Alle his apostelis weren Clene 348
 The Niht to-fore he suffrede passiown ;
 And thus tolde vs thermyt, Al & som.
- Thanne whanne this to vs hadde he told,
 To that Awter he wente ful bold, 352
 And there made he þat holy Sacrament
 With hy deuocioun and good Entent ;
 And to my Modir there it tho took,
 And sche it Resceyvede, & not forsook. 356
 Thanne After to me he Cam Anon,
 And In My Mowth he wold han it don ;
 Thanne thus to me he gan to seyn :
 ‘ That I scholde beleven Certein, 360
 That theke same body it was
 The wheche In the virgine took his plas.’
 Where that thanne I taried Anon Ryht,
 That to beleven hadde I non Myht ; 364
 So thanne thowhte me Anon In My siht,
 That it was theke Selve Faire wyht
 Wheche In the Chapel I sawgh to-fore,
 That I was Offen Abascht ful sore. 368

The Hermit tells
 Sarracynte and
 her mother about
 Christ's death,

resurrection,

ascension,

and gift of the
 Holy Ghost to
 his apostles,

[leaf 9, back,
 col. 1]
 and charge to
 celebrate the
 Sacrament.

The Hermit then
 makes the
 Sacrament,

gives it to
 Sarracynte's
 mother,

and then to
 Sarracynte,

telling her to
 believe it is
 Christ's body.

She thinks it's
 the fair Man
 she saw in the
 Chapel.

- Thanne seide I to him Anon there,
 "Sire, I beleve As thow seidest Ere."
 Sarraeynte and
 her mother So that from him we departed Anon,
 Homward In Oure weye forto gon. 372
 Thanne charged he vs In Alle wise,
 "That we scholde don non More S[a]crifise :'
 promise not to
 sacrifice to idols, "To þese fals ymages of tre ne ston,
 Be no weye Sacrifise Make ȝe non." 376
 And thanne we Answerid him Ageyn,
 "That On God wolde we beleven Certeyn,
 but to believe
 on God. And Comfort and Ioye Of him to have,
 And that At Owre Endeng he wele vs save." 380
 In this Maner Ferst Of Iesu Cristes lawe
 Thus lerned we, & there-Offen weren fawe.
 When they reach
 Orbery, their
 home, they hear
 a wild Beast
 has broken out, And whanne that we weren comen to Orbery.
 Thanne herden we A wondir Noise, & a gret Cry, 384
 Of A savage wilde beste
 That was broken Owt of a foreste ;
 And Al the Contre it gan to chase,
 It Forto distroyen In som plase ; 388
 For it was so dyvers A beste of kynde,
 That þere hadde non Man wit ne Mynde
 To tellen what thiike beste was
 That they Chaced In theke plas ; 392
 so fierce that For that beste was so dispetous,
 So feers And so Angwischous,
 That he distroiede theke Contre,
 he eats sheep,
 children, men,
 and horses, An Ete schepe & Children In Eche degre ; 396
 Men & hors he gan to distroye,
 And to wommen with Childe he dyde gret Anoye.
 The same tyme þat we from þis good man goune gon,
 Theke tyme fel this Chawnee Anon, 400
 That the peple Gonnen to gaderen faste,
 And my brothir In that pres forth paste,—
 and that
 Sarraeynte's fair
 brother has gone
 forth, That so fair and so hardy he was,—
 With hem he forth wente In that plas, 404

- And A good hors there he be-strod,
 And wel Armed he was, & non lengere Abod,— well armed,
 As behoved A ȝong knyht Forto were,
 For A litel to-fore knyht was he mad *pere*,— 408
 For there dorste non Man that beste Chase,
 But he were Armed In that plase ;
 For the beste was wondirful In that stede,
 For thre hornes hadde [he] In his hede, 412 to fight this
 That So trenchaunt An scharpe were, wonderful three-
 Scharpere than swerd, knyf, O*per* spere,— horned Beast.
 For they wolden perschen bothe Irne & steel [see 9. back,
 Thow it were wrowht neuere so wel,— col. 2] 416
 Wheche beste mi brother gan to chase
 Afor*n* Alle the men *pat* weren In that plase,
 So that In tweyne plases he it smot He smites the
 With A scharpe swerd that wel bot ; 420 Beast in two
 And fowre hors he Slowgh v*ndir* hym, places,
 The beste, it was so spetous & grym.
 And whanne this beste Chased was So sore,
 To the Forest he wente Alle hem before, 424 so that it flees
 As it was Sekerely thus Me told,— to the forest,
 For I was not there it to behold,—
 And my brothir Aftir him prekede faste, whither he
 To the Forest he Entrede atte laste : 428 pursues it,
 And sethen that to theke Forest he wente,
 And Folewede the beste there presente,
 Sethen was there Neuere Man ne womman
 That Of him Ony tydinges tellen kan, 432 and he is never
 Ne Neuere Sethen In-to this day heard of again.
 We ne herden neuere Of him tydinges In fay.
 Thanne seide my Modir Anon to Me,
 “ Behold, dowhter, here now and se 436
 How that *p^e* Ermyt, this holy Man,
 That schal befallen, tellen he Can.”
 So that I held him with Crist prev*ë*,
 For that he Seide I scholde neuere se 440 Sarraeynte
 thinks the
 Hermit privy
 with Christ,

as he told her she
should never see
her brother
again.

My brothir, as it fil be Cas,
So fair as him as in the Chapel was ;
And therefore ful soth seide he,
For aftir that day I mihte him neuere se. 444
And we so with Cristes passioun enspired were,
That Al his deth forgotten we there,

In the joy of their
Christianity
Sarracynte and
her mother forget
her brother's
death.

For the grete loye, And Oure Creawnce
That we hadde Resceyved to his plesauce ; 448
Whiche Creawnce my Modir kepste ful wel,
And Neuere aspied was non del
Into the day and tyme Of hire deth,
That sche scholde dyen, & ʒeven upe the breth. 452

Sarracynte's
mother orders
all her people
out of her room,

Thanne Comaunded sche there Ryht Anon
That Alle the peple Owt Of þ^e chambre schold gon,
Sauf Onliche Alone sche and I ;
This was hire Comandement trewly. 456
And whanne they weren al Owte I-gon,
Sche bad me Schette the dore Anon ;
And whanne to hire that I was Comen Agein,
Thanne seide sche to me In Certein, 460
'That owt Of this world that Nyht scholde sche go ;'
Thus sche me tolde with-Owten Mo,

and bids her
daughter go to
her jewel stores,
and bring her a
White Box and a
Ring.

"Now, faire dowlter, go ʒe now Into tho wones
There As lyn Alle myn precious stones, 464
And Also A whit Booyst and A Ryng,
And that loke ʒe bringen me Ouer alle thyng."
Whanne that this to hire I hadde I-browht,
Thanne vpe sche hire dressid As sche Mowht, 468
And On hire knees sche dressid hire down

She prays,
weeps, sighs,
and thumps her
breast.

To-forn hire bed In Orisown,
And there gan sche to wepen ful sore,
In Sighenges, and bunching On brest wel more.¹ 472
And whanne In this Contenaunce longe hadde sche be,
Aftir the boist Anon sche Axede Of Me ;

¹ Et batoit son pis de son poing, mult angoisseusement.—A.

- Thanne Axede sehe water to hire hond,
 Hem to waschen, As I Cowde vndirstonde. 476
 And whanne hire hondis I-waschen were,
 The boist Anon sehe Opened there ;
 Owt of that boist there Isswed Anon
 Owre holy Saviour bothe In flesch and bon, 480
 In forme Of bred there In hire Syht,—
 For so was the wil Of god Almyht,—
 And with Manie teres and sore sighenge
 There Resceived sehe that holy thinge. 484
 And whanne that thus hadde sehe doon,
 Thanne seide sehe to Me Anon,
 “ Now that I have Resceived my saviour,
 I am sekir From Alle deseises & dolour— 488
 From the devel and Alle My Fon,—
 And I am Seker to hevene to gon,
 For I have Resceived of Alle Siknesse þ^e boote,
 And helthe of alle Angwiesch, boþ^e Crop & Roote. 492
 Lo ! dowhter, this boist kepen thow schal
 In A ful prevē plase with-al,
 And that It Come In non Mannes hond
 But In thin, I do the to vndirstond. 496
 For this that I have Resceyved here,
 Is¹ Oure Saviour here & elles-where ;
 For On God In thre persones it is,
 And thre persones In On God I-wis ; 500
 And loke ȝe that this ȝe kepen riht wel,
 And loke þat ȝe wraththen þat God neuere A del ;
 Loke that ȝe taken this holy In Remembraunse,
 And thinketh Algate vppon this Chaunse ; 504
 Thenke ȝe how he Cam Into this word,
 And In Mannes kende here dweld be his owne Acord,
 And alle thing suffrede as dyde Man,
 Sauf Only Of synne neuere knewe he þan, 508

Out of her White
Box comes the
[leaf 10, col. 1]
Saviour in form
of bread.

Sarracynte's
mother receives
it, the Sacrament,

says she's
sure to go to
heaven,

charges her
daughter to keep
the Box secretly,

and take Christ's
body in re-
membrance

of his sufferings.

¹ MS Iis.

	Where-offen that he was Evere klene, & neuere þerwith spottid, with-Owten wene.	
Sarraeynte's mother bids her	Loke that 3e have Euere this In Mynde, How good that lord was, & how kynde, That for vs he suffrede ded, Mannes sowle to beyen from þ ^e qwed ; And loke that Al this In Memorie 3e haue In 3owre herte, And 3e wil be save,	512 516
have Christ every day in her company,	And that Every day In 3owre Compeni he be. Now, goode swete dowlter, so thinketh On me ! For, sethen that I Crestened was, Everiday I him worschepid In this plas,	 520
as she herself has had.	& Euery day in my Compenie mi saviour I hadde, Therwhilles was I of non man Adradde ; But, swete dowlter, this wot I wel, That here-Offen knew 3e nevere A del ; For I it kepte In previte,— The Cawse why I schal telle þ ^e ,— For 3if thow haddest deid In this world er I, Thow schost it han Resceyved trewly ; But sethen I dçien schal to-Forn the, I have it Resceyved, As thow myht se.	 524 528
And when she is dead, Sarraeynte is to go and tell the Hermit, Salustine,	And therefore, Anon As I am ded, To the holy man þou go, Into that sted Where we resceyved Oure holy Creaunce, And telleth him Of Al this chavnee, And preieth that holy blessid Man, My sowle In Comendacion to haven than, That Only Goddis Seriawnt Is, For me to preyen to the kyng [of] blis. And, swete dowlter, thow to him go, And for Ony thing that thow this do, Loke that 3e taken Of him 3oure saviour That 3ow schal saven In Everi stour, So that Owt Of this world neuere 3e passe But 3e him han to-forn 3owre fase,	 532 536 540 544
and mind to get Christ from him,		

To Resceiuen 3oure euere-lasting savement ;
 For I wot wel þat he wele, with good Entent,
 3ow it taken In this degre,
 And 3e it him Axen for Charite. 548 [leaf 10, col. 2]

and so receive
 everlasting
 salvation,

“ And whanne that to 3ow he hath it take,
 Loke 3e that An Onest place þerfore 3e make,
 3owre Saviour to kepen Inne deyntele,
 In A worschepful place & A preve, 552
 So that from Alle leveng Creature
 3e mown it kepen bothe sauf & sure ;
 And this white boist take with the,—
 For he him self 3af it to Me,— 556

And Into this boist thanne putteth Anon
 Swich thing as he wele there-Inne don.
 And whanne 3e haven it In 3owre keping,
 Loketh that Everi day, Ouer Alle thing, 560

and put Christ
 in her White Box,

That to this holy Boyst þat 3e go,
 And 3oure devociouns doth therto
 With weping & with sore syghenge,
 With bonching On brest, and Repentinge 564
 Of alle the sinnes that 3e haven I-do,
 With high Contricioun, dowhter, Euere-Mo ;

and daily do her
 devotions to it
 with weeping

And he wolde sende 3ow swich grace & powere.
 Neuere Oper God to worschepen here, 568
 But Only him that Is 3owre saviour,
 Wheche schal 3ow kepen In Every stour.”

and contrition.

Lo, Sire, thus My Modir tawhte tho Me
 How I scholde me governe in eche degre, 572
 Lik as this storie doth me now telle,

Thus did Sarra-
 cynte's mother
 tell her how to
 guide herself.

And as 3e me heren to 3ow now spelle :
 Swich thing as to my sowle profitable scholde be,
 Alle sweche Manere thinges my Moder told me ; 576
 And alle thing þat scholde don me Noysaunce,
 Hem scholde I fien for Ony Chawñce.

And whanne these wordis weren spoken Echon,
 Sche bad me Opene the chambre dore Anon ; 580

	Thanne Comen In the gentil wommen Alle, As to A dwchesse gan to befallē ;	
Sarracynte	And thanne Rownd sche In Myn Ere, And Axed me, "whom I sawgh there, Abowtes hire bed Ony Man stondynge ;" Where-Offen I Merveylled Ouer alle thinge.	584
sees Christ hold her mother's hand.	Thanne saw I there the same Man That to-forn tyme In the Chapel saw I than ; And my Modir he held be the hond, And to-forn hire bed there gan he stond. And whanne the same I sawh there That the Ermyt In þ ^e Chapel schewed me Ere, Neuere so sore abasched I was As I was tho In that same plas. And thanne my Modir Axed me tho, "What that I sawh to-Forn me go ?" Thanne I hire tolde it was Owre Saviour ; And sche him dide ful gret honour :	588
Her mother blesses Christ,	More-Ouer sche seide, "blessid mot he be That Into this Erthe wil discende to me ; Now wot I wel that I schal go With him to blisse for Euere Mo.	592
[leaf 10, back, col. 1] kisses her,	Now, goode swete dowghter, Er that I go, Kysseth me er that we now departen Atwo, For to god I schal Comaunden ȝow here ; And therfore, dowhter, loke þat In Alle Manere That ȝe don lik As I have ȝow tawht, And pleynly that ȝe forȝeten it nowht ; For this lord <i>with</i> him wile leden Me Into A plase þat is ful Of prosperite, And þerto ful of Loye and delicasie."	600
bids her do as she has taught her,	Thus told me my Modir Sekerlye ; And with this word, Sire, Certainly Departid the Sperit Owt Of hire body. & anon I fulfilled hire Comaundement, And to that holy man I wente <i>with</i> good entent ;	604
and then dies.		608
Sarracynte goes to the		612
		616

- There he me tho took My saviour Anon Riht,
 My God, my Lord, & *perto* man most Of Miht.
 And whanne he to me hadde longe I spoke,
 And wel of this world to me his herte I-broke, 620
 Thanne schewed he me *p^e* knoweng of *p^e* trenite,
 And how *pat* In this world I schold Governe Me,
 & Comaunded me to Fadir & Sone & holigost,
 Whiche that Is lord Of Mihtes Most, 624
 And preide me that I scholde Retournen tho
 Into the plase *Agen* that I Cam fro ;
 For *non* lengere ne speken to Me he Myhte,
 So feble he was tho as to My Syhte. 628
- And whanne Owt Of his Ermytage I was gon,
 A wondirful swete Noise thanne herde I Anon,
 And my white boyst I held In Myn hond :
 To heren this Noise ful stille gan I stond ; 632
 And Me thowghte tho As In My Syht
 In that song, thre On that Chapel gonnen A-liht.
 And whanne from that Chapel that I was gon
 The spase of half A myle, thanne Mette I Anon 636
 A man that was Clothed In a Robe Of blak,
 That was bothe Megre and pale with-Owten lak ;
 Ful whit and long was his berd and her—
 Of the man that I tho Mette thanne ther,— 640
 & swich Abit me thowhte he hadde
 As the man In Chapel was In Cladde,—
 So sone was torned his Clothing
 That me Merveilled In Alle thing ;— 644
 And so faste and Sore tho gan he to gon
 That he was Al On Swot *pere* Anon.
 And Anon As he loked On Me
 He wepte ful sore with gret pite, 648
 And thus he seide Anon to Me thore,
 "A ! Cristene womman, thow hastest Sore ;
 For *pou* were neuere so sone past from *pat* good Man,
 That his Sperit Owt Of his body wente than." 652

Hermit Salustine,
 receives Christ
 from him (in her
 White Box),

with counsel how
 to rule herself,

and leaves him
 very feeble.

She hears a
 sweet noise,

and sees Three
 Beings alight in
 the Hermit's
 Chapel.

Half a mile
 on, a man
 in black meets
 her,

and tells her
 that Salustine is
 dead.

The Man in
Black tells
Sarracynto

And whanne that Cristene he gan me to Calle,
Anon Of my palfrey I gan down falle,
And Mekliche I axede him Anon,
'Whens he Cam, and whedir he scholde gon.' 656
Thanne he me Answerid there Anon Ryht :
Quod he, " I Am the Seriawnt Of god Almyht ;
For 3ow ful sore I desire now to se,
For bothe to-gederis A3en scholen we— 660
As be the Schewyng Of the holy gost—
Bothe A3en to-gederis gon we Most ;
For Owt of this world his sowle is past ;
Therefore thedyr Go we In hast." 664

[If 10, bk, col. 2]

And I him Answerid, " Sire, For Certein
From him Ryht now Cam I ful pleyn,
And On lyve Sire lefte I him there,
But þat with siknesse he was Charged sore." 668
"How may this ben, faire dowhter," seide he,
"Whanne thow herdest þat Melodie and Aungeles thre,
How In that Chapel they gonnen to A-lihte,
And boren his Sowle to-forȝn God AlMihte : " 672

and that three
angels bore
Salustine's soul
to God.

And whanne this he tolde to Me,
Thanne wepte I ful gret plente,
And Cleped I My men¹ to Me Anon,
Wheeche þat with me þ^edir gonne gon,— 676
For In hem bothe I trosted ful wel,
For Of myn Norture weren they Eueridel,
And therto On Of hem My Cosin was,
And A Clene Maiden, and ful of Gras,— 680
That so Alle thre we Retorned Agein
A3en to thermitage tho In Certein.

She and the
Man go back
to Salustine's
hermitage.

And whanne that thedir we Comen Agein,
The good man was to god past In Certein : 684

¹ et apielai .ij. de mes sers qui auoec moi estoient uenu, en qui ie me fioie mult. Car ie les auoie acates petis enfans, et nourris les auoie tant qu'il estoient grant et sage, et bien conuenable a seruir en vne haute maison. Chil doi estoient en ma compaignie, et vne moie cousine sans plus, qui estoit puchiele, et est enchore.—A.

And whanne this goode Man saw him *pere* lye,
 Anon he wepte tho ful tendirlye,
 And vpon that dede body fil a-down,
 And there lay he ful longe In swown. 688
 Thus whanne there longe hadde he leyn,
 Vp he Ros thanne In Certain,
 And behinde the Awter gan he gon,
 And thens with him browhte he Anon 692
 Sweche maner Of Instrumens, As thowht me,
 That A pyt with, Mad scholde be.
 Thanne tofore the Awter gan he stonde;
 A pit *pere* forto Maken thanne gan he fonde, 696
 That the ded body there-Inne Moot Reste :
 Thus this pyt Made he with the beste.
 Whanne this pit thus Ended was,
 He lift vp his hand Anon In that plas, 700
 And with the signe of *p^e* Cros *p^e* body blessed he,
 Er Into the pit It pvt schold be,
 And *pat* body took be the hed anon,
 Into that pit for to have don, 704
 And Me the Feet he bad taken tho,
 Into the pyt forto have do ;
 "A ! Sire !" *quod* I, and to him Seide,
 "It were not worthi On him hond *pat* I leide, 708
 For I am Synful womman,
 And On this Craft non thing I ne kan,
 Nethir to towchen So holy A body ;
 Trewly, Sire, I nam not worthy." 712
 "A ! leve soster, whi sey 3e so here ?
 A more holy thing with 3ow 3e here
 Thanne Evere was this holy body ;
 Therefore taketh the feet ful softly." 716
 Thanne wiste I wel that he was an holy man,
 That So prevy thinges Cowde tellen than.
 Thanne took I the body be the Feet,
 And he be the hed, and down it leet 720

The Man in
Black weeps,

digs a grave
before the
Altar in the
hermitage,

takes Salustine's
corpse by the
head, and bids
Sarracynte take
its feet.

At first she says
she is too sinful,

but then takes
the feet, and
lets the corpse
down

- into the grave. Into that pyt there thanne Anon,—
 That holy body, bothe flesch and bon ;—
 And thanne with Erthe he keuered it sone,
 And seid there Ouer what was to done. 724
- The Man in Black Thanne of Iesu Crist spak he to Me
 In Mani Maners & In dyvers degre,
 And Aposed me Of my saviour.
 And Of my two seriawntes In þat stour, 728
 Thanne seide [he] to vs ful wondirfully,
 [“How dore] 3e ben so bold, Other So hardy,
 Swiche tweyne Seriawntes with 3ow to bringe,
 That with-Inne this holy plase Scholden haven non
 Entringe? 732
 For 3e Scholden not Entren here with-Inne,
 That liven In wretchednesse and In synne,
 for worshipping the devil. And worschepen the devel bothe day & Nyht,
 And him 3e Serven, that fowlē wyht.” 736
 There sweche wordis to vs Spak he Anon,
 That to his Feet we fillen Echon.
 They pray him to baptize them, Thanne preyde iche him with riht good wille,
 The Ryht Creaunce On hem to fulfille, 740
 And Cristendom that they myhten take
 In worschepe Of that Goode lordis sake,
 For non lengere that they myhten dwelle
 In Servise Of the devel Of helle. 744
 And whanne that he hem herde þere spoken
 so,
 Riht Anon water than fette he tho,
 which he does. And Anon hem Cristeneden with-Owten bost
 In the Name Of the fadir & sone & holi gost ; 748
 And he hem preide ful tentify
 That Creaunce to kepe ful worthily,
 And that ymages so fals Evere to dispise,
 That So fals ben In Al Manere wise. 752
 And he me preide hem forto kenne,
 That they myhten becomen good Cristene Menne ;

- And there to God he Comanded vs,
 And we him to swete Iesus, 756
 For thens owt of þat plase wolde he Neuere go,
 But there wolde dwellen for Ewere Mo.
 And God for him wrowhte In that plase
 Mani Faire Miracles In litel spase ; 760
 But I ne Cowde weten 3it what was his Name,
 Of him that was so good Of fame ;
 And 3it God graunted me that faire grase,
 That I At his Owne beryeng wase 764
 In the same Maner As I at the tothir was Er,
 Riht so [I] beried him bothe Faire & Cler ;
 And from that day 3it hider-to
 I have belevid In God 3it Euere Mo." 768
 And Iosephes Abod Alle hire Answered
 Evene to the Ende that sche seide þere,
 And hire Answerid ful sone tho,
 " Sey me, dame, how myhtest þou don so, 772
 A Cristene woman þat thow schost be,
 And dost not þere-aftir In non degre,
 And that thow him worschepest nowht,
 That so dere In this world the bowht ?" 776
 " Sertes, sire," thanne Answerid sche,
 " My lord Is so spetows and so Angre,
 That Everi day I moste Awaiten Myn Owr
 Whanne I May worschepen my saviowr ; 780
 For, And Ony thing he Mihte Aspien with me
 That him scholde misplese In Ony degre,
 Anon he wolde me Confownde,
 And distroyen me Into the harde grownde ; 784
 But now I hope Oure lord wil to him se,
 In the Ryht beleve that he mot be ;
 And I the preie, that Art Goddis Seriawnt,
 Him from bodily deth that he wolde grawnt, 788
 And him hom In worschepe forto bringe,
 And [in] his Creawnce to Maken his Endenge ;
 and convert him.

The Man in
Black stays
in Salustine's
hermitage,
working miracles,

and Sarracynte
afterwards buries
him there.

When Iosephes
has heard all
Sarracynte's
story,

he asks her why
she doesn't
worship Christ.

' Because my
husband is so
angry,

and if I were
to displease him,
he'd kill me.

I pray God

to keep him

& 3if this Ones I Mihte knowe,
 There nis non Creature, neþer hy ne lowe, 792
 In this world schold me disseise,
 So mochel myn herte it scholde plesse ;
 But Evere, Iosephes, I drede me sore
 Of þe wordis that 3e han seide before, 796
 That thre dayes & thre Nyht
 His Enemy Of him scholde han Myht."
 "That is ful soth," quod Iosephes thanne,
 "For there nys non Erthly Manne 800
 That his word ne may with-seye,
 Ne his Comandement, In non weye."
 "Sire ! 3it 3e Mown don this for me,
 To preien to that God In Maieste, 804
 That he wolde schewen 3ow with-Owten faille
 How my lord hath sped In his bataille."
 So longe that lady preide Iosephes tho,
 That Everi point he told hire to ; 808
 And how he hadde I-sped from day to day,
 There Al the sothe he gan here Say.

I dread your words that he (Evalach) shall be three days in his enemy's power.

Josephes tells Sarracynte how Evalach has sped.

CHAPTER XVI.

Josephes tells Sarracynte of the White Knight, whom Evalach and Seraphe cannot make out (p. 197). Evalach goes to see Tholomes (p. 198), and then returns to Sarras, taking Seraphe with him (p. 198). His Queen receives them with great delight, and he at once asks after the Christians (p. 199). Joseph comes (p. 199); he tells Seraphe that it was Evalach's prayer that gave him his great strength (p. 200). Joseph orders Evalach's shield to be uncovered (p. 201). A crucified man is seen on it (p. 201). A man with a wounded arm is heald by it; and then the cross vanishes (p. 201). Seraphe declares that he will turn Christian, and Joseph baptizes him, and changes his name to *Nasciens* (p. 202); he is heald at once, and so preaches to Evalach, that he and the wounded man are baptizd too, and Evalach's name changd to *Mordraynes*, or "Slow-of-Belief" (p. 203). The rest of the people are baptizd; and Joseph destroys the images, and converts all Sarras (p. 204).

He leaves three of his friends in Sarras in charge of the Grail-Ark, and goes with the rest to Orcauz (p. 205), where he turns out of an image the devil Aselabas, and makes him explain why he had killd Tholomes (p. 206-7), *Mordraynes* orders his people to be baptized or to leave the country (p. 208); some are killd by the Devil (p. 209), and a spear-head is driven into Joseph's hip for his neglect, and left there (p. 209-10). The whole land is converted (p. 210), bishops are ordaind (p. 211-12), and the bodies of the two Hermit-Saints, Salustes and Ermonies, procured for the Churches in Sarras and Orbery (p. 213).

Thus Iosephes and his Compennie,		Josephes and his
In Sarras weren they Sekerlye,		friends are well
Worthily I-served Of that Qweene		lookt after by
That Sarracinte was Clepid be-dene.	4	Sarracynte.
And As thus In talkinge they were,		
To Sarracinte goode tydinges told he pere,		
'That to Orcauz hire lord was Come,		
And with him A ful gret throme ;'	8	
And tolde hire of the white knyht,		He tells her
How graciously he bar him In fyht ;		of the White
But No man Cowde tellen what he was,		Knight,
Of Alle hem that weren In that plas ;	12	
And 3it the king wolde han wist ful fayn		
What he hadde ben In Certain,		
And Merveilled Sore Alle that Nyht,		about whom
& lay and thowhte Of that white knyht ;	16	Evalach and
And so dide Also Sire Seraphe,		Seraphe are
For he ne wiste where becomen was he,		both wondering
And seiden 'that Glad scholden thei neuere be,		outside Orcauz.
Til of him they knewen som Certeinte.'	20	
And thus Al that Niht Spoken they two		
Of the white knyht, and Of no Mo,		
Wheche he lovede Ouer Alle thing,		
And be him gat he Conqwering ;	24	
And thus leften they not Of talkyng		
Til bothe weren Fallen in sleping,		
For Wery of fyhteng Alle they Were,		
And Al here Compeni pat with hem was there.	28	

Evalach goes
into Oreauz to
see Tholomes,

Erly on the Morwe, whanne þe kyng Aros,
Streht Into Oreauz thanne he Gos
For to speken With tholome the kyng,
And to knowen & sen of his governyng. 32

who falls down
before him,

To his Feet he Fil Anon þere A-down,
For ful gret drede hadde Tholome
That kyng Eualach Wolde don him sle. 36

Thanne king Eualach took him be the honde,
And made him vp-Riht forto stonde,
Be Encheson that A kyng he was,
And Most Of worschepe In that plas. 40

and bids his
knights do so too.

Clepid forth [his] knihtes¹ & his Meyne,
And bad hem down fallen to here lord,
And him Worschepen with on Acord. 44

Evalach rides
towards Sarras,

Whanne they hadden thus Alle I-do,
Kyg Eualach from hem gan to go,
And toward Sarras gan forto Ryde,
He & his Meyne be his Side, 48

And with hym Sire Seraphe he ladde,
That Manye A gret wounde there hadde;
And thanne seide Sire Seraphë,
‘That hom Into his Owne Contre wolde he, 52
Where that he Scholde more Esed ben
Thanne In Sarras, As he tho Cowde sen.’

and asks Seraphe
to come too,
and see Joseph.

Thanne seide king Eualach to him tho,
“Sire, with me to Sarras Scholen ȝe go, 56
And there grete Merveilles scholen ȝe se,
Of the moste wondirful Man that may be,
That tolde me how that it schold be-falle
Of my bataille, begynneng and Alle.” 60

Seraphe agrees.

‘That gladliche theke Man wold he se.’

¹ *knihtest* in the MS.

So that bothe Sire Seraphe & þe kyng, To Sarras Comen with Owten lettyng ; And Alle the tothere Meyne, Eche tornede to his Contre, As the king hem ȝaf license Forto gon from his preeense.	Evalach and Seraphe reach Sarras. 64 68
And whanne the king to Sarras was Gone, With gret Ioy ^e þe Qweene him Mette Anone, And Also hire dere brother Sire Seraphe, Of hym gret Ioye Made tho sche, And so dide Al that Cite tho, Gret Ioye Made Of hem two ; For they Supposed In Certein, To that Cite Neuere to have Comen Ageyn.	Sarracynte meets them with joy. 72 76
And Anon As the kyng On-horsed was, After the Cristenmen he Axede In þat plas ; And the qwene, that wolde not vndirstonde ; But ȝit Anon the kyng Sente his sonde To Seken thanne Iosephe & his Meyne, “ For, dame, it Is Al trewe that he tolde me.” And whanne the qweene him herde so sayn, Thanne In herte was sche bothe Ioyful & fayn, And sente to seken Iosephe anon Also faste As they myhten gon. And Anon As Evere the king saw Iosepe, Ryht Anon to him he gan forto lepe, ¹	Evalach asks after the Christians, 80 84 88
And seide ‘ that he was the beste welcomed Man Thanne Evere was Oni prophete,’ he seide than. And be him he made him to sittin A-down ; And thanne to Seraphe seide he this Resoun,— That Sik vppon A Cowche he lay, As was hurt vppon the Formere day,—	and welcomes Joseph. 92

¹ The marks of contraction over the *p* of *Iosep* and *lep* are the same, and, though this *Iosep* has been printed *Iosephe* elsewhere in the text—as *Ioseph* occurs in the MS so often—yet here it is printed *Iosepe* on account of the ryme.

- "I sey to ȝow now, brother Sire Seraphe,
 That be this Man I have Conqwest & my degre, 96
 Whiche that I wele that ȝe knowe,
 And Al my peple vppon A rowe."
 Joseph says
 that God, not he,
 gave Evalach
 the victory. "Nay, sire," quod Iosephe thanne,
 "It Miht neuere Comen be Erthly Manne, 100
 But be him In whom thou hast Creaunce;
 He hath the sent Al this good Chaunce."
 Thanne Axede Sire Seraphe Anon thanne,
 "What Manere of powere hath that Manne 104
 That he is of so gret powste;
 I preie the, Belamy, telle thou me."
 He tells Seraphe Thanne Answerid tho Iosephe Ageyn:
 "I Schal þe Sein, Seraphe, In Certeyn; 108
 And what he sente the to seyne by me,
 I schal the now tellen, Sire Seraphë.
 This lord that kyng Of Cristene Is,
 Be his Mowth he seide to Me I-wis, 112
 That he was the Same Man
 That from Sevene knyghtes deliuered þe than
 Whanne atte the prikke of deth þou were I-browht:
 Seraphe, thorw thy Myht was it Nowht. 116
 And ȝif thou Supposist that Al thi Chevalrye
 Come of thy self,—Nay, Certeinlye.
 And ȝif thou beleve now so,
 Al it is Folye þat thou dost do. 120
 But knowe thou wel, Sire, for Certeine,
 That whanne Evalach the saw In sorwe and peine,
 And there he Made his preiere Anon
 To þat lord of whom he bar signe vppon, 124
 "That, as his dere broþer, the In bataille scholde defende
 From peril of deth, & to þe victorie to sende."
 And whanne Iosephes thus tho hadde I-seid,
 Thanne Seraphe, that vppon A Cowche was leid, 128
 Of his wordis ful sore Abasched he was,
 Of wheche no man knew tho in that plas.
- that God
 deliverd him
 from seven
 Knights who'd
 brought him
 to the point
 of death;
- and this, because
 Evalach prayd
 to Him.

- And Seide thanne Anon king Eualach tho,
 "Certes, dere brother, It was Ryht So." 132
- Thanne Axede Iosephes the Signe Anon
 Of þ^e Cros þat he hadde In his scheld doon ;
 And whanne this scheld was vndon,
 The signe of the Crois they behelden Anon ; 136
 And there anon it semed there In Al here siht
 A wondirful Red Cros, & Merveillously dyht ;
 And vppon that Crois hem thowhte they sie
 A man In manere on þat cros was Crucifie. 140
 In the Mene whille þat this Sihte was,
 happed A man to comen Into that plas ;
 And Iosephes him Clepide there Anon,¹
 For his Arm Ny from his body was gon ; 144
 "Certes," quod Iosephe, "this lord is of so gret powere,
 That thin sore putte to him here,
 As heil & sownd thanne schalt thou be
 As euer is Oni Man In Cristiente." 148
 And this Man dide Anon As he him bad,
 And Riht Anon there his hele he had.
 Thanne alle the hurte men þat weren present
 Seiden it was don be Enchauntement ; 152
 And his Arm be-Cam As hol Anon
 As was fisch that bar A bon.
- þit a grettere Merveille was in that plas,
 Of the Cros that In the Scheld tho was : 156
 It vanschede Away there tho sodeinly
 That neuere man ne wiste whedir ne whi,
 So that it was neuere More Sein
 In that Scheld Aftir Certein. 160
 Of this thing Alle Sore abasched they were
 That in theke plase þat tyme weren there.
- And whanne Seraphe this gan beholde,
 Non lengere thanne Abiden he wolde, 164

Josephes calls
for Evalach's
shield;

and upon the
red Cross on it

they see a
crucified man.

A diseasd man

puts his bad
arm to the Cross,
and it is at once
heald.

Then the Cross
vanishes.

¹ The French makes Seraphes propose to Josephes the cure of the wounded man as a test. If he can be cured, Seraphes will believe in God as the true one.

Seraphe

But Anon Cristened he wolde be,
 & On him to beleve, In Eche degre,
 That hath so moche strengthe & power,
 Sike Men Forto keveren there. 168

falls at Joseph's
 feet and begs
 to be baptizd.

And he him there dressed vppre al so skeet,
 And fyl adown Anon to Iosephes Feet ;
 There Axede he Ioseph, for charite,
 Anon A Cristene man that he Mihte be. 172

Joseph baptizes
 him and calls
 him NASCIENS.

“In the name of þe Fadir, sone, & holi gost,
 Whiche that Is lord of Mihtes Most,
 I the cristene,” quod Ioseph thanne,
 “And loke þat thou be true cristenne Manne.” 176
 In his Cristendom, his Name chonched he,
 And Clepid him ‘Nasciens,’ that men myhte se.

And Anon As he tho Cristened was,
 Swich A Clerte On him fil In þat plas, 180
 Seenge to hem that stood Abowte,
 Of diuers meine a ful gret Rowte,
 And hem besemed ful verrayly
 That alle his Clothes weren taken Away ; 184

A burning fire-
 brand seems to
 enter his mouth,
 a Voice says he
 is purified,

Hem thowhte they sien A brennenge brond of fer
 Into his Mowth how it Entrede ther.
 Thanne herden they there A wondir vois anon,
 That thus to hem seide þere Everichon : 188
 “The last of þe ferst hath taken Away
 Alle filthhedis this ilke day.

Be his Owne stedfaste Creavnce
 Him is be-happed this ilke Chaunce.” 192
 And whanne this vois tho was past,
 Thanne vppre him Stirte Seraphe In hast ;
 And Felt him Self As heyl & qwerte,
 And as hol A man In body & herte. 196

and filld with
 the Holy Ghost ;

And Anon fulfillid there he was
 With the holi gost tho In that plas ;
 And thanne be-spak sire Nasciens :
 “The holi gost is in my presens. 200

That Me Certefyeth Of Myn Creavnce,
 & how that I schal leven with-owten variaunce ;
 That to Owre mete ne gon not we
 With hondes vnwaschen In non degre ;
 And him there worschepen scholen we thanne,
 That Most Worthy Lord that becam Manne."

[leaf 12]

204 he tells men
 never to eat
 food with
 unwasht
 hands.

And behold what God Schewed to Eualach tho
 For the grete Affiaunce he hadde him vnto,
 That Tholome theke same Ow
 Owt of this world was past with dolow.

208 By God's grace
 too, Tholomes
 then dies in pain
 (see p. 206).

And thus him Schewed the holy gost
 That Evere Is lord Of Myhtes Most.
 So longe thanne there Spak Sire Nasciens, .

212 Nasciens converts
 Eualach,

Of goddis Myht and of his presens,
 That king Eualach Ran Cristened to be ;
 And Also that Man In the same degre
 Whiche that his Arm was ny Offe go,
 To Cristendom faste Ran he tho.

216

and the heald
 man,

And Anon As that they Cristened were,
 Here Names In here Forehed were wreten pere ;
 Eualach to 'Mordraynes' Torned was,

220 who are baptizd,
 and calld
 MORDRAYNES
 and Clamacides.

And the hurt Man to 'Clamacides ;'
 Thus bothe here Names I-torned they were
 Be strengthe and vertw Of baptism there,
 As banarers Of that hye kyng
 The wheche hem browhte to baptising.

224

Thanne seide Sire Mordrains to his qwene,
 'That sche scholde Comen, Cristened to bene ;'
 Thanne Answerid [sche] to hire lord Anon,
 "That it Were Nethir Skele ne Reson :

228 Mordrains
 tells his wife
 Sarracynte to
 be baptizd :

For on body, twyes baptised forto be,
 Sire, it were non Resoun, So thinketh Me."

232

Thanne Axede hire the kyng Anon
 How that this Cause Mihte thus gon.

"Sire," sche seide thanne, "Certeinlye
 xxvij wynter Agon it is fullye

236 but she says
 she's been a
 Christian 27
 years,

That I Crestened womman hane be,
 Sire kyng, forsothe As I telle the."
 And the kyng Axede here how it was.
 Anon sche him tolde Al the Cas : 240
 Evene As sche to Iosephe tolde,
 Sehe him Rehersid *pere* Manifolde,
 And seid the holy man that hire Cristened *pere*,
 Here Name Nolde chonge In non Manere, 244
 "But seid to Me In his talkyng,
 "Thy Name 'ful of faith' Is signefieng.'"
 And whanne that they thus Cristened were,
 Alle the Remnaunt that weren there 248
 Comen Alle ful faste Remmenge
 Forto Resceyven there baptisenge ;
 And Iosephes took A basyn with water Anon,
 And Amongs hem Faste he gan to gon ; 252
 There Anon he Made hem Alle knelynge,
 And there ȝaf he to hem Baptisenge,
 And vpon here hedis water threw he Abowte,
 Vpon that Meyne In theke grete Rowte, 256
 Where As was v hundred thowsend & Mo,¹
 In that same plase Cristened be² tho
 In the Name of the fadir & Sone & holigost,
 Wheche that Is lord of Myhtes Most. 260
 Thanne On the Morwe Nasciens wolde gon
 Into Furtherre Contres Anon,
 And Ioseph with him wolde he have,
 The Contre to saunctefie & to save. 264
 But Ioseph him tho Answerid Anon,
 "That Owt of Sarras wold he not gon
 Til the ymages weren broken Echone,
 And the temples Sanctified er he pens wold gone, 268
 As Oure lord him Comaunded be his mowth pre-
 sente ;"
 & so he dide, Er he thens wente.

Sarracynte
tells Evalach
the story of her
conversion.

Her name means
'full of faith.'

Josephes baptizes

over 500,000
folk of Sarras,

and refuses to
leave the place
till he's broken
all the idols
there,

which he does.

¹ .v. mile et .iij. cens.—MS Reg.

² ? cut out 'be.'

And whanne Alle this peple thus hadde he wonne,
 And Goddis ful Creaunce there begonne, 272
 Thanne Abowtes In Virown Al that Contre
 The peple to torne, thanne so labowred he.
 Whanne that Sarras to Cristendom was browht,
 Ful mochel Ioye was In his thowht. 276

Thanne Alle tho gan he with him take
 That Owt of Ierusalem weren his Make,
 Except Only *persones* thanne thre— Joseph leaves
 That he lefte with the Arche forto be, 280 three men in
 And that holy disch that was there-Inne, Sarras,
 It savely to kepen from More *Oper* Mynne;—
 Whiche On of hem 'Enacore' gonze they Calle, Enacore,
 The tother 'Manasses,' As tho gan falle; 284 Manasses,
 The thridde was clepid 'Lwean,' Lucan,
 Thiike same Tyme of Every man, [see p. 93]
 That Ioseph took the Arch In kepinge
 To his purpos, As to A man of best levenge. 288

And thus these thre leften there
 To kepen this holy Arch In this Manere;
 And Alle the tothere gonnen forth to gon,
 Cristes Name to sanctefien Anon, 292
 And the peple to 3even baptiseng;
 And this was alle here labowreng.
 But of hem At theke time was non there
 But that the holigost in hem spak Every where, 296
 And Alle Maner of langage thanne dide hem have;
 Where-thorwh the peple that they myhten save.
 And with-owten Iosephe and his sone
 Weren lxxix that to-gederis dide wone. 300

Thanne Iosephe to Orcauz gan to gon,
 And there Into the temple he Entred Anon,
 And In ful gret thowht there was he,
 But Evere his herte was vppon the Trenite. 304
 And his letherne Gyrdel tho took he anon,
 And to An ymage there Gan he to gon,

[xliv. French]
 Joseph reaches
 Orcauz,
 and goes into
 the Temple.

That stood In the temple vppon the chief Awter,
 And him Anon Coniowred there. 308
 And the devel there Anon forth Ryht
 Owt of the ymage isswed In Al here siht.
 And whanne that Owt of the ymage he was gon,
 Ioseph thanne took his Girdel Anon, 312
 And Abowte his Nekke he Made it fast,
 And it drowgh to-Fore the king In hast ;
 So In þat Manere he drow it thorwgh the Cite
 That Al the peple there him Mihte thanne se. 316
 Thanne Axede him Nasciens Anon Riht there,
 “Whi that so sore Iustefyed he were¹?”
 Thanne Iosephe to him Sone Agein :
 “In time Comeng thow schalt weten Certain.” 320
 Thanne Axed Iosephe of þe devel A-forn hem Alle þere,
 ‘Why he hadde so ferd with kyng Tholomere,’
 “And whi thow Madist him so to fallen A-down
 Atte the wyndowe Of þe towr to his Confucioun?” 324
 Thanne spak the devel to Ioseph tho Certainle :
 “Goddess Seriawnt, A while that þou wost lesen² Me,
 And I schal to the tellen Anon Ryht
 Of kyng Tholomer, þat þou clepist A knyht.” 328
 Thanne Iosephe his Girdil tho gan to vndon
 From the schrewes Nekke there Anon,
 And so wente he forth there Al Abowte.
 And Ioseph him Comanded Among Al that Rowte,
 ‘That Openly the sothe to tellen there, 333
 How it So happed Of kyng Tholomere.’
 Thanne Answerid that schrewe sone him Ageyn,
 And seide, “Ioseph, I knowe it wel for Certeyn 336
 What Merveilles that God hath for the wrowht ;
 [. no gap in the MS.]
 For In Sarras there God wrowhte fore the,
 The Man that was Mayned,³ þere hol forto be ; 340

Joseph conjures
a Devil Aselabas
l. 376; out of an
idol,

and drags him
before Nasciens,

Joseph asks the
Devil why he
made Tholomes
fall out of the
tower;

and bids him
answer.

The Devil says :

¹ ‘pour quoi il le iustichoit si, et ke il li auoit fourfait.’—A.

² loosen, free.

³ l’ome qui auoit le brach caue.—A.

Thorwh Signe of the Crois that he towched there,
 Anon was he Mad bothe hol & Fere ;
 Also there Cristenedest thow kyng Eualach,
 That Alle Oure lawe there gan he Forsak ; 344
 And so I supposed thow wost han don here,
 To Cristendom han browht kyng Tholomere.
 And for I suppesid that thow wost don so,
 In liknesse of Man I gan to hym go, 348
 And told him there a newe tyding,
 ‘ That on the Morwe, Sire Eualach the kyng
 Wolde him don bothe hangen & drawe,
 And him to bringe Owt of his lif dawe.’ 352
 Thanne whanne thus I hadde hym told,
 Anon his herte gan to wexen ful cold,
 And he me preide him forto helpe.
 There thus Of My Self I gan to ȝelpe, 356
 For I tolde him, ‘ Certainle
 I Cowde him helpe in Al degre ;
 And Owt of þat Castel Forto gon,
 I him Wolde helpe Riht Anon.’ 360
 Thanne torned I Me In semblaunce of a Grifown,
 Owt of that towr him to helpen A-down ;
 And vppon my bak I Made him Sitten there,
 Til that he Owt of that Cite were ; 364
 And whanne On My bak I-set was he,
 I let him falle, & to-breste on pecis thre.”
 Thanne Ioseph Aȝen took þat schrewe Anon Riht,
 And bond him Aȝen In Alle Mennes Siht, 368
 And him so ladde thorwgh Al the Cite
 That al the peple him Mihte there Se,
 And seide, “ ȝe Caytives, now, Everichon,
 Here Is ȝoure god that ȝe beleven vppon.” 372
 Thanne Axede him Ioseph In that plas,
 In what Manere that he Clepid was.
 Thanne the schrewe Answerid him Ageyn,
 “ Aselabas, My name is Clepid In Certein ; 376

‘ I thought you’d
convert
Tholomes ;

so I told him
Eualach meant to
hang him next
day ;

and then I offerd
to help him
escape.

I turnd myself
into a Gridin,

and when
Tholomes got on
my back, I
dropt him ; and
he broke into 3
pieces.

My name is
Aselabas ;

and my work is,
by false tales to
corrupt and
destroy men ?

And, Ioseph, I telle the what is Myn Offis :
Men thorwgh false tales to bringen In to vis ;
And thorwh my fals tydyng
Thus bringe I hem to schort Endenge.” 380

Many folk of
Orcauz are
baptizd by
Joseph.

And whanne the peple herden Al this Ado,
On him there wondrede Mani-on tho ;
To Cristeneng Alle rommen they Riht faste,
As longe as that It Myhte laste ; 384
And Iosephe was Euere Redy Anon,
And there hem Baptised Everichon.
Thanne Iosephe Coniowred the devel Anon,
And Owt Of his bondes let him gon, 388
That he Scholde Neuere Noyen Man ne womman
That the signe Of the holy Cros hadde vppon.

Nordraynes
orders all who
won't turn
Christians to
quit his land.

Thanne Anon the kyng let the banes Crye
Thorwhe Al his lond ful Certainlye, 392
That Al his lond Cristendom Scholde take,
Only For Iesus Cristes Sake ;
And alle tho that wolde not Cristened ben,
Anon Owt his lond that [they] Scholde fleen, 396
And neuere thedir Inne to Retornen Agein ;
This was this Comandement Certain.

Many do so,

And whanne this cry was thus don,
To Cristeneng wente there Mani On ; 400
But Mochel peple 3it tho there were
That Owt of theke Cite fledden there ;

who won't change
their faith ;

For thé ne wolden not Chongen here lay,
Mochel of that peple thens wente that day. 404
And whanne Ioseph beheld al this,
Ful mochel mone he Made I-wis.

Thanne spak the devel to Ioseph tho,
“ Behold what Venyannee I wil now do, 408
For tho that Cristened wold not han had,

but several die as
they leave the
city.

Owt At the gates the devel hem lad,
Of whom deyden sodeinly Manion
[As Owt of þe gates they wolde han gon ;] 412

And somme the devel hurte wondir sore,
 And Owt of here wittes ȝit Mani More.
 Alle the Remnaunt that Ascapen Mihte,
 Ronnen to Ioseph there Anon Ryhte, 416
 There that the Miscreawntes Cristened be.
 And whanne this Merveille Iosephe sawh he,
 Thedirward faste wente he Anon—
 Also Faste he hyede As he myht gon.— 420
 And aboven the dede bodyes saw he ȝere Sitte
 The devel that Owt of ȝ^e Cite Made hem flytte.
 “A! thow Cursid gost,” quod Ioseph tho,
 “Whi hast thow this veniaunce thus do? 424
 And to this, ho that Comanded the,
 Telle me, thow devel, er thow hens fle.”
 Thanne the devel Answerid him Agein,
 “Be Cristes Comaundement In Certein.” 428
 “Tho[u] lvest Falsly,” quod Ioseph tho,
 “His Comaundement was it Nevere so.”
 And Ioseph to him ward faste gan gon,
 Him forto han taken & bownden Anon ; 432
 In his Girdel, as he to-foren was,
 Forto han bownden him In that plas.
 And as Ioseph loked him tho Abowte,
 In his herte he hadde gret dowte ; 436
 An Aungel to-Forn him Sawh he there
 With a merveillews contenaunce In ȝis manere,
 For his vesage As brenneng Fyr it was
 To him there semeng, neȝer more ne las. 440
 Ful sore abascht was he ȝer-offen tho,
 That he ne wiste what he myhte do,
 And wondred what it schold signefie,
 Thaungel that loked so vegerowslye. 444
 And in this Mene whille of thinkenge,
 Thaungel with a spere he dide him stinge ;
 In tho to the hiȝe, to the harde bon,
 This Angel him stang there Anon, 448

The rest go back
to Joseph,

and he baptizes
them.

Joseph sees the
Devil Aselabas
sitting over the
dead bodies.

He is going to
bind this Devil,

when he sees an
Angel before him,

who drives a
spear into his
hip up to the
bone,

and leaves the
spear and head
there,

because Joseph
didn't baptize the
dead Oreauz men.

Joseph draws out
the shaft of the
spear; but its
head stops in his
hip,

which bleeds
daily.

Joseph walks out,

and says his
wound is to
bring people out
of the Devil's
might.

And there lefte he the spere and þ^e hed
Stille In his hype In that¹ Sted :

“Lo, Iosephe, this is to Signefie

For hem thou leftest Oneristened Sekerlye ; 452

Therfore this thy mark Schal be,

& it Contenuwe schal with the.”

Thanne thaungel thens gan to gon,

And Ioseph drowgh ow[t] þ^e spere schaft anon ; 456

But the hed In his hype lefte þere stille,

For that was only goddis wille ;

But it Greved him but litel thing,

For it was only Goddis warneng ; 460

But the blood Cowde he staunchen In non wise,

But every day newe it gan forto Reprise,

As longe as with-Inne was the hed,

Thus it bledde In Every sted. 464

But thanngel bad him non Merveille have :

“That God wold han saved, wile he save,”

As in tyme Comeng 3e scholen here

In this same storic, and 3e welen lere. 468

Thanne Ioseph walked forth Anon,

And his Menie with him Everichon ;

And of his wounde hadde he non gret dolowr,

But he was in gret drede of Onre saviour. 472

Thanne here-Offen Merveilled gretly the kyng,

What that this be In to Signefieng.

Thanne seide Iosephe to him Anon there,

“Of this, Merveille 3e not In non Manere ; 476

Sire, it is, I telle the now Ryht,

The peple to bringe Owt of the develes Miht.”

Thanne whanne þ^e peple him so herde speken þere,

Ful Ioyful they weren that Cristened were ; 480

And alle that vneristened weren to,

To Cristendom faste gonne they go.

Thus Ioseph wrowhte at Oreau[z] Cite ;

Sekerlych there baptised he gret Meyne ; 484

¹ MS. thast.

And his felawes there weren with hem,
 That they browhten owt of Ierusalem.
 So that Crist there so faire for him wrowhte,
 That alle the peple of Orcaus to Cristendom he browhte,
 And with-Inne thre dayes Everichon. 489
 Thus Goddis wille fulfild he Anon,
 So that lefte there nethir gret ne smal
 That to goddis lawe [ne] weren torned al. 492
 And what be the holy wordis that he pere spak,
 And be the holi gost with-Owten lak,
 Mochel peple of the Contre tornede he,
 Goode Men & Cristened Forto be : 496
 And alle the ymages that In the temples were,
 He dide brenne & to-brast Every where :
 Al thus wrowhte Ioseph In that Contre,
 In the temples and to the peple,¹ where-so went he ;
 And Into the Contre of Nascien, 501
 He made hem alle tho Cristene Men.
 And thanne Aȝen to sarras Ioseph gan to go,
 And Nasciens with him tho Cam Also ; 504
 For Ioiful In herte was he thanne,
 For he Converted there Manie A manne,
 And fulfilled goddis Comandement,
 The wheche was holy his Entent. 508
 Thanne Ioseph of his feleschepe pere ches ful sone,
 And bisschopee² hem Ordred there Anone,
 And sente hem Abowte Into Eche Contre,
 Goddis lawe forto prechen ful openle. 512
 Somme of hem dwelde In Nasciens lond,
 And somme In Mordrayns, As I vndirstond,
 Whiche was a lord of gret Seignourie,
 And Mochel peple hadde In his baillye ; 516
 So that Ioseph ches Owt thre & thrytty,
 And Sixtene with him left pleynty.

Joseph turns all
the Orcauz folk
Christian,

burns and
smashes their
idols,

and then converts
all Nasciens's
people.

Joseph chooses
33 bishops,
orders them to
preach every-
where ;

but leaves 16
with him.

¹ MS. pleiple.

² si lor dona l'ordene et la hauteche de prouoire.—A.

The wheche xxxiiij, bischopes gan he to Make
 In forme lik As god him Ordre Gan take ; 520
 And Also the xvj that with him were,
 Bisschopes he Made anon Riht there ;
 And Al Abowtes the Contre they wente,
 Only to fulfillen goddis Entente. 524
 And whanne Alle the Contre was Cristened abowte,
 And in Eury Cite A bisschope with-Owten dowte,
 And deliuered hem from the develis chaunce,
 And hem fullich browhte Into Goddis Creawnee, 528
 Be supportacion Of these goode Men,
 Kyng Mordrayns And Of Sire Nascien,
 Thens wente thanne Iosephe Ryht Anon,
 And his Meyne with him gan to gon 532
 To seken where these holy Ermytes lyen,
 And Of here good lyvenge forto Aspien,
 Where-Offen they preiden Oure lord, of *grace*,
 Therto forto haven bothe lif and spase, 536
 And that here Names he Mihte knowe
 Er he thens paste Ony throwe.
 Thanne fonde he there A lytel lyveret¹
 Where-Inne that these names weren set ; 540
 And the Meritez that god gan for hem do,
 In that litel leveret he fond Ryht tho.
 The Ferste liueret thus gan it sein :
 ‘ Here lith Salustes In certain, 544
 Wheche that was Goddis trewe Seriawnt,
 Of whom the lif Of him Makeþ semblawnt,
 That xxxvi wynter hermyt hadde he be,
 And that neuere worldly viaunde sawh he 548
 That Euere was mad with mannis hond,—
 Thus this liueret doth vs to vndirstond—
 ‘ But Erbes & Rotes that In Erthe were ;
 Thus lyved he xxxvi ful jere.’ 552

Joseph sends his
16 bishops to
preach about the
country.

He and his
people then go
to seek for the
two Hermit-
Saints' bodies.

He finds a little
book

saying, ‘Here
lies Salustes who
servd God

36 years, and eat

only herbs and
roots.’

¹ et si trouua en chasenne fosse vn liuret, ou la vie del boin home estoit escrete, et li nons de lui el comenement.—A.

And furthermore I-wreten pere was :

'Here lith Ermonies In this plas ;'

And thus his lif gan for to telle,

'That xxx wynter & viij Monthes snelle

Sethen that ferst Ermyt becam he'—

As In this lueret here mown 3e se—

'That Neuere Othir clothing he hadde

But swich as ferst to his Ermitage he ladde,

Nethir In hosinge, nethir I schon,

Ne non Othir thing On him to doon.

Othir viaunde hadde he non verament,

But Everiday swich As God him Sente ;'—

And of Tasse he was born ;¹

The toþer In bedlem, þat I Rehersed befor.

And whanne Iosephe gan this to vndirstonde,

Vpe hem took he with his honde,

And bar hem Into the Cite of Sarras,

Where-offen Many a man Glad þere was.

Thanne Nascien preide Ioseph tho,

That with him to Orbery wolde he Go,

And that On Of hem that he myhte have,—

Holy hermoine thermit he gan to Crave,—

Where that worthily his Body beried he,

And a Ryal Chirche Mad there be ;

And In Sarras Cite ful Certainly

He let Reren a Chirche ful solempnely,

And In eebe of these Chirches two

Twelpe prestes he dide there do,

For the bisschop Of nethir plase there

Mihte not Suffisen, so moche peple were.

The Ermyt At Sarras, the Eldest² they gonne Calle,

And the 3ongest at Orbery, thus seiden thei Alle. 584

'And here lies
Ermonies, who
was a hermit for
30 years and 8
months,

556

and had no more
clothes than he
at first wore.'

560

564

Joseph carries
the two saints'
bodies to Sarras ;

568

and lets Nasciens
have Ermonies's
body at Orbery
church,

572

leaving Salustes's
at Sarras church.

576

He appoints 12
Priests for each
church.

580

¹ et si disoit enchore sa vie, 'ke il estoit de tarsenes : et salustes estoit de la chite de bethleem.'—A.

² Et li eueskes qui fu establis en sarras si fu apieles 'anastistes.' Et chil d'orberike fu apieles 'iuuenaus.'—A.

Thus Joseph
honourd both
Cities with
saints' corpses.

Thus thanne Joseph worschedep there
Bothe Citez with holy bodies in fere,
Where as they grete Myracl'es do
Everi day dureng zit hidirto.¹
Thus the Contre Of Sarras & Nascien
Weren Clene becomen Cristene men.

588

CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 215). On seeing the Holy Grail, Nasciens is fild with joy, and tells them how a vision of his youth is now fulfilled (p. 215). He then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 216). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 217). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 218). With the blood from the wound he restores Nasciens's sight (p. 218). Joseph says that when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graul*, shall be known (p. 219), and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 220). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 64-7], and Joseph does so (p. 221-224). The ugly-barkt tree was Christ; the other two trees, the Father and the Holy Ghost; the two people that left the others were Adam and Eve; those who hewd the branches were the Jews who crucifi'd Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, *Former*, *Saviour*, *Cleanser* (p. 223). The Immaculate Conception and Birth of Christ (p. 224). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 225). Mordreins shows the hidden chamber where he kept the image, and then burns it (p. 226). Joseph departs from Sarras, and 207 Saracens with him (p. 227). His last charge to King Mordreins (p. 227).

Mordreins and
Nasciens want to
see where the
Christians pray.

Thanne seide the kyng and Nascien tho,
'That with Ioseph thanne wolde they go,
To seen where that they made here preiere:
Thus seiden the king & Nascien there.

4

¹ Car li gloriens flex diu i fait et fera iusk'en la fin du monde grans virtus et grans miracles pour l'amour d'aus.—A.

Anon thanne Ioseph with-Owten lettenge To the Arch hem browhte, & made non tarienge, And schewede there to the kyng In the Arch there ful precious thing :	8	Joseph takes them to the Grail-Ark,
And there the king beheld In that plas The vestements that Ioseph Sacred with was Bisschop of Cristes Owne hond ; And Also the Chayere he Say there stond,	12	and shows them his Bishop's vestments and chair,
Whiche Chaier he preisede wondirly faste, And there-offen he seide thanne atte last, 'That It was of Alle the Ryalest Sittyng than That Evere Ordeyned was for Erthly man.'	16	
Thanne Ioseph schewed hem the holy disch Anon, Where-Inne that Sank Ryal was I-don. And whanne that Nasciens loked ther vppon, Ful passeng gret Ioye hadde [he] Anon,	20	and the holy Grail-Dish. Nasciens is rejoict,
And seide, 'Of Alle the sihtes þat Euere ȝit he say, Liked him neuere non so moche In-to þat day ;' Ne neuere so Ioyful was he of siht, As that tyme was Nascien, I the plyht.	24	
Now hadde he holy his Entent : That he desired to sen, was þere present. "Now wot I wel that fulfild it is in me, Sire, A thing that I now schal tellen the :	28	
For whanne I was A ȝong Sqwyer, An gret hert I chasede wilde wher. Whanne I hadde lost the Noyse of myn howndes, And Also Alle my men with-Inne fewe stowndes,	32	and tells how, when he was a young squire, out hunting, he lost his dogs and men,
Thanne In gret thowht there I stod ; And þere was non man that with me bod, Ne Abowhtes me non Man Saw I tho That Ony word I myhte speken vnto.	36	
And as thus I In this thowht was, To me a vois Cam In that plas, 'Seraphe ! merueille thow not so, For ȝit thi thowht ne may comen the to,	40	and then heard a voice telling him

- he should see the
Seint Graul. Tyl thow mo Merveilles schalt se with-al,
And Also thing that is Clepid seint Graal.
And therefore now wot I ful well
- He recognizes it, That this [is] Seint Graal Everidel ; 44
Now know I wel that my pensifnesse
Is fulfilled with Alle Goodnesse.”
- 3it thowht More Sire Nasciens than,
And that tyme wrowhte As non wis man, 48
- and lifts up the
cover of the Grail. But there lefte he vp the plateyne Anon
That vppon this glorious vessel was don ;
And whanne with-Inne he gan to looke,
- Then he quakes
for dread, He him withdrowh, & for drede he qwooke. 52
And thanne the kyng Axede him Anon,
“Sire Nascien, what han 3e at the Arch don ?”
“Sire,” quod he there Anon Ryht tho,
“He is a fool that don wele as I have do, 56
To knowen the Secrees of his Saviour,
Him forto Greven In ony Owre.”
“Why,” quod thanne kyng Mordreins tho,
“Haven 3e now Iesu Crist I-Greved so ?” 60
“Be my feyth, Sire,” quod Sire Nasciens,
“I knowe wel I have offendid 3it Goddis *presens*,
For that I have sein so moche be Owtraye
That non Erthly Man ne Owhte to have saye.” 64
- Thanne Axede the kyng, Ioseph Anon,
How that this Cawse Mihte Gon ;
And thanne Answerid Nasciens Agein,
“Come thens, Ioseph, now In Certein ; 68
Beholde it Not, I preie now to the,
That semblawnee that was schewed to Me,
Where-thorwgh that I have now lost my sight
Be the Ordenaunce of God Almyht, 72
Whiche that I schal neuere Recoveren A3en
Til the spere-hed Owt of thin hype be elen,
Where-with the Angel At Orecauz Cite
With that Spere there smot the.” 76
- and has lost his
sight, not to
recover it till the
spearhead is
drawn out of
Joseph's hip.

Thanne Ioseph tho him heeld ful stille,
Al holy to fulfillen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns
There faste Enqweren Of Sire Nasciens,
'What Manere of thing that he had Seye ;'
Hym it to schewen he preide Openlye.

Mordreins asks
Nasciens what
he saw in the
Grail.

80

Quod Nasciens, " I haue sein so moche thing
That þere-Offen to tellen it is non Endyng,

84

Ne non tonge kan It now diserie,
I sey to the, Sire Kyng, Certeinlie.

I have sein," quod tho sire Nasciens,
"Of Alle Manere of wykkednesse the defens ;

Nasciens says,

88

[Of alle Boldnesse¹] I have Seyn the begynneng,
Of Alle wittes the Fowndyng,

the Founding of
Knowledge, and
the Beginning of
Religion.

I have sein the begynneng of Religeown
And Of Alle Bowntes, bothe Al & som,

92

And the poyntes of Alle Gentrye,
And a Merveil Of alle Merveilles Certeinlye."

Aftir this word thanne Anon

They weren Abaschet thanne Everichon.

96

The kyng of him thanne Enqwered there
'How his siht was lost, And In what Manere.'

Mordreins asks
how he lost his
sight.

And Sire Nasciens Auswerid him Agein,

" I wot Neuere, Sire, for Certein,

100

But for that I lokede on þat swete thing
That but fewe owhten to don lyvyng,

Nasciens says,
because he lookt
on the Grail.

The wheche a merveille of alle Merveilles is,
Sire king, I the Seye with-owten Mys."

104

Thanne Enqwered [he] Of Nasciens Ageyn

What that Merveille scholde ben pleyn :

"Sire," quod Nasciens, "thow gest non other Of Me,
Siker, Sire, An Also In Certeinte,

108

¹ "l'ai," dist il, "veu la commenchaille des grans hardemens, L'ocoison des grans proueches, l'enquerrement des grans sauoirs."—A. *Hardiment*, m. Hardinesse, boldnesse, audacitie, stoutnesse (an old word).—Cotgrave.

For Erthly tonge Is there non On lyve
That Cowde tho *Merveilles* wel diseryve."

And whanne thus to-fore the Arch hadde þei ben,
Ioseph In gret thowht was, as they myhten sen ; 112

A voice from the
Grail-Ark speaks.

And thus sone A vois there gan to Crye,
That Al the peple it herde Sekerlye,—
With in that Arch the vois it was,
That thus there Sownede In that plas,— 116
"My grete veniaunce & my gret discipline,
With my strengthe to 3ow it schal propine."¹

And thus sone as this vois was gon,

An Angel comes
forth

An Aungel Owt Of the Arch þere isswed Anon, 120
And Al In whit I-Clothed was he,
In A ful fayr Robe Certainle ;

with the Lance
that wounded
Joseph,

And In his hond he heeld that lawnce þer
Where-with that Iosep was smeten Er. 124

and with it
draws the spear-
head out of
Joseph's thigh.

That lawnce, In sihte of Kyng and qwene,
The Awngel to Ioseph it bar bedene,
And there put it Into the same plase
There As to Fore tymes I-hurt he wase. 128

He anoints
Joseph's wound ;

And whanne the Awngel drow owt þe lawnce Agein,
The hed thanne folwede In Certain ;
And the Awngel took A boist with Oynement Anon,
And to that wownde gan he gon, 132
And it Anoynt ful Softely

and with Joseph's
blood anoints
Nasciens's eyes,

With that Oynement ful tendirly ;
And thanne the hed on the lawnce he putte Aȝen,
Where-from Ran down blood ful Clen ; 136

and restores his
sight.

Wheche blood the Awngel In the boist putte,
And there-Inne ful worthily he it schytte,
And with the same blood Anoynted Iosephs wounde
And Sire Nasciens Eyen, In that stownde. 140
Thus sone as Cleer his Eyen were
As Evere Ony tyme weren they Ere.

¹ "Après ma grant venianche, ma grant medicine ; et après ma foursenerie, mon apaïement."—A.

- Thanne Axede Nasciens to Ioseph In hye
 'What that lawnce Mihte Signefye.' 144
 Thanne Ioseph him Answerid Ageyn :
 "It signefieth, Nasciens, In Certain,
 Of the grete *merveilles* that scholen befall
 Openly to 3owre Syhtes Alle ; 148
 For sweche *merveilles* as 3e scholen sen,
 And sweche *Merveilles* as to 3ow schol schewed ben,
 To Cristes verray knyhtes discouered schal be ;
 Whanne that tyme Cometh, this scholen 3e se ; 152
 For Erthly knyhtes, hevenly scholen been,
 That with 3owre Eyen this scholen 3e seen ;
 Of wheche schal Neuere Man tellen þ^e Certeinte
 Tyl it be fallen In Eche degre. 156
 And 3if thow wilt here-Offen haven som knowyng,
 Tak kepe of this lawnce atte begynneng,
 And whanne this lawnce gynneth to blede
 Dropes Of Blood In Ony stede, 160
 Thanne Aftir Sone scholen 3e sen there
 Of the *Merveilles* that I Rehersed 3owe Ere ;
 And Aftir that *Merveille* Is Agon,
 Blood on the lawnce Schole 3e neuere sen non ; 164
 Thanne Scholen 3e sen of diuers Adventure
 Riht *Merveillous*, I the Ensure,
 Be the significacioun Of this lawnce,
 That Al the Contre schal ben In dwtawnce ; 168
 And thanne scholen 3e haven knowleching
 Of Sank Ryal, & Many An Othir thinge.
 For the Secretis of Seint Graal,
 That Somme men it Clepin 'sanc Ryal,' 172
 There may non dedlych Man there Se
 But I alone, As I telle the ;
 For so Mochel Of Bownte it is,
 And there-Iune so mochel worthynes, 176
 That it is likyng wondirly wel,
 And to the world schal ben Every del,

Joseph [but in the French '*li anges*'] tells Nasciens what the Lance means,

and that when it drops blood,

[leaf 14]

marvels will follow,

and the secrets of the Holy Grail or 'Sanc Ryal' shall be disclosd.

Hereafter a
Knight, full of
charity and
chastity, shall
be smitten with
the Lance as
Joseph was.

As thiike that is ful Of Bownte,
And of prowesses ful gret plente ; 180
For he moste ben ful of Charite,
Of Religioun, & also of Chastite,
That wit the lawnce Smetyn schal be
As thow me here Sye to-Fore the, 184
And that schal there Neuere Man be non
But the Kyng, I telle it the Alon ;
For he Schal be the laste Man
That there-with schal be smeten than, 188
Ryht In A wondir-ful Manere,
As Afterward ȝe scholen here ;
But a Merveillous lawnce it schal be
Where-with he schal be smeten, as i telle the. 192

“ For these Merveilles schal no Man se
But he be Ful of Alle Bownte ;
Wheche schal ben the laste man
That Evere of this ligne schal be than. 196
And lik as to Nasciens first published was,
So schal he be the laste In Ony plas
That the Merveilles of the Sank Rial schal se.
Thus be þ^e Crweified kyng it is certefied Me : 200
‘ Therefore bothe begynneng And Endeng
Of My Merveilles they scholen haven knowleching ;
And on hem to, my veniaunce shal I Caste,
That they two scholen knowen Me Atte laste, 204
And Of My strok Me wisse to bere,
That I to the herte wasse stonge with A spere,
Thorw wheche strok & opere, þ^e fals Iewes certeinli
On the Crois Me Slowen, hangeng On hy.’ 208
& knowe thow wel, Ioseph, with-owten dowaunce,
That as longe as thow hast born this lawnce,
So long scholen the Merveillez duren to thende
Into that londe where I schal the sende.” 212

And this Knight
shall be the last
who shall see the
Marvels of the
Holy Grail.

The Angel from
the Grail-Ark
vanishes.

Thanne the Angel torned Aȝen Anon ;
But Abasched weren they Everichon,

- For they ne hadden not non Cler knowlichege,
 Sauſ Only of Nasciens Certifienge. 216
- Thanne Ioseph Rekened tho riht Anon
 How longe seth þ^e lawnce was In him don,
 So that it was xii dayes fully
 That the lawnce hadde he born Certainly. 220
- Thanne Anon wente kyng Mordreyns,
 And to his paleys ladde alle Cristiens,
 Sauſ Only thre that leften Of that hep,
 The wheche Abyde there with Ioseph. 224
- Thanne clepid the kyng, Ioseph anon,
 Or Ony Fote Furthere wolde he gon,
 'That of theke A-visiowns he wolde him Schewe,
 That In his chambre he saw Al on Rewe,' 228
- "The Nyht to-Fore I wente to Bataille,
 What thing it was that Me Gan so to saille,
 Neuertheles jit wot I of som what how it ferde,
 But I wolde that Nascien of þowre mowth it herde."
- Thanne of these Merveilles Ioseph gan telle ; 233
- Afor Mordreyns and Nasciens he gan to spelle :
 "Sire king ! ferst In thi Chombre there þou Sye
 Thre Trees that weren wondirly hye, 236
- Alle iij of on gretnesse, And of on lengthe,
 And of on heythe, & of on strengthe ;
 And thike that hadde the Fowle bark vpon,
 That signefied verray Goddis sone ; 240
- The tothere tweyne Signefied, I tellet the,
 The Fadir And the holigost In Trenite ;
 And the peple that vndir the Tre was,
 The begynneng of þ^e world it was ; 244
- The tweyne that partid from hem thanne,
 Was Adam & Eve the ferste Manne,
 That to helle wenten down Ryht
 After here deth, I the plyht, 248
- And Alle the Remnawnt þat fillen In tho :
 So dyden they Tyl God on the Cros was do.

Joseph had the
 Lance-head in his
 hip 12 days.

Mordreins asks
 Joseph to
 interpret the
 Vision he saw
 the night before
 he went to battle.
 (Chap. vii, pp.
 64-7.)

Joseph does so :

of the Three
 Trees,

the foul-barkt
 one was Christ ;

the other two,
 the Father and
 Holy Ghost.

The two folk
 who jump't into
 the ditch,
 were Adam and
 Eve going to
 Hell.

The folk who hewd the branches (p. 65) were the Jews.	<p>“And tho that the brawnes gonnen forto hewe, It weren the Fals Lewes vppon A rewe, 252 That persched bothe his hondes & Feet, And non hol stiche On him they leet. And whanne the Tre Fyl A-down, Alle the Bark there leste In virown ; 256</p>
The inside of the Tree that fell into the ditch,	<p>The body that was the Bark with-Inne, In-to þ^e dich it fil, and nold not blynne, Where alle the peple fil In be-fore, And Elles hadden Al the peple be lore ; 260 And whanne A while there hadde he been,</p>
and then jump out into its bark again,	<p>Owt of that diche he Cam Azen, And Into his bark Azen tornede he sone, For wel he wiste what was to done ; 264 And so Cler be-Cam that Tre withal, As Ewere dyde ony berylle Othir Cristal.</p>
was Christ's soul leaving its body in the Sepulchre,	<p>“Of Alle this thing the Signefiawnee I schal ȝow declaren with-Owten variaunce : 268 Whanne the holigost from the Body was gon, The Body In the Sepulere was leid Anon ; As A thing that ded tho was, So lay the Body in that plas ; 272</p>
while it, the Soul, harrowd Hell.	<p>And therwhiles was the Sowle In helle, The Fendes bost al forto felle ; And his beloved thanne Everichon, Owt thens with him he browhte Anon ; 276</p>
Then the soul went into the Sepulchre again,	<p>And thanne whanne thus hadde he I-do, Into the Sepulere the spirit gan go, Al so Clere And Al so Bryht As Ewere the Godhede was In Syht. 280</p>
bringing with it the souls of Christ's well- beloved out of Hell.	<p>“And the peple that heng vppon the brawnes, Signefied the sowles where-offen he wolde not stawnche, But hem forth Browhte Everichon, And Of his welbeloved he left non On ; 284 And the leues of that Tre don Signefie The Membres of God, I sey the Certeynlye.</p>

“And be these thre trees Vndirstonde thow wel		The Three Trees meant the
The blessed Trenite Everidel,	288	Trinity,
Fadir & Sone & holy gost,		
iiij. <i>persones</i> , & but On god Of Mihtes Most.		Three Persons,
But on Godhed & but on deyete		but one God.
Signefien tho <i>persones</i> thre ;	292	
So Is On god I thre <i>persones</i> ,		
And but on deyete In tho wones ;		
Ne nethir Of hem More thanne othere Is,		
Nethir strengere ne feblere with-Owten Mys.”	296	
“Joseph,” seyde thanne the kyng Anon,		
“These vndirstonde Ich wel Everichon ;		
But now Riht fain wolde I wete of the,		
What þ ^e Signifiaunce of theke thre wordis mown be.”		Of the Three Words (p. 66),
“Ful gladly Sire,” <i>quod</i> Joseph tho,	301	
“Theke thre wordis I schal the undo ;—		
The Ferste that ‘Formere’ wreten Is there,		1. ‘Former,’ meant God the
Betokeneth the Fadir In this Manere,	304	Father and Creator of all things.
For he Formed Ferst Alle thing		
From begynneng Into the Endyng.		
And, For the persone of the sone Into Erthe Alyhte,		2. ‘Saviour,’ meant God the
To saven Mankende thorwgh his Owne Mihte,	308	Son who savd mankind.
There-fore to þ ^e sone belongeth the savacion of Man,		
Thus Redely is it, As I the tellen Can ;		
And for the Cause that it is so,		
He Calleth him ‘Saviour’ with-owten Mo.	312	
And, for the holigost discendid Adown		3. ‘Cleanser,’ meant the Holy Ghost
At pentecost to the disciples In virown,		
For to Clensen, And forto Maken Clene,		
And hem Forto Enflawmen Al bedene ;	316	
And, for alle pvrifiments be-longen to þ ^e holigost,		who purifies all men.
Therefore as ‘Clensere’ it signefiet, As it nedis Most.		
Now the lettrure of these <i>persones</i> thre,		
I haue declared, As 3e Mown se,	320	
That but On deyete And On pvsauce		
Hauen they thre with-Owten variaunce.”		

- "Now vndirstonde I this Riht wel,
 From gymmeng to Endeng Everidel ; 324
 But of More," quod the kyng,
 "Thow most don me vndirstonding ;
 What that chambre doth signefie,
 That *with* Min Eyen I saw so verralie, 328
 That I wende Neuere to-forn theke day
 Into Swich An hows non Man ne entren May."
 "A ! Sire," quod Ioseph thanne Anon,
 "þat wele I declaren Er I hens gon ; 332
 For that I wolde with Al my nyht
 In stedfast beleve to bringen the ryht.
 Thiike Child that In the Chambre was,
 And to-forn the Isswede In that plas 336
 With-Owten Ony wal oper dore brekyng,
 Thus it is to thin & to oure Alther vndirstondinge ;
 It signefieth only Goddis Sone,
 That In the Maydeins wombe dide wone, 340
 Where as he In alihte, & Owt he cam
 Be his Owne Miht as God & Man ;
 And lik as he owt of þat Chambre isswed to fore þe,
 So dide he owt of the virgenite, 344
 And neuere hire Maidenhot was put Away,
 Nether to-forn ne After, As I the say."
 "Thanne telle me, Ioseph," quod the kyng tho,
 "What was that child that Into þe Chambre entred so ?"
 "Sire kyng, that Child was the holigost, 349
 On God of Mihtes Most,
 That Into that chambre Entred thanne,
 In the savacioun of Alle kynde of Manne. 352
 "There-fore sendeth the to Sein be Me
 That highe lord God þat is In Maieste,
 'That thow schost Anon putten Away
 Thiike fals simylytude þat thow hast kept Mani day,
 And that thow do hem brennen Anon Riht 357
 Openly In Al the peplis siht ;

As to the room
that Mordreins
saw (p. 67),

and the Child
who came into it
without breaking
door or wall,

this meant
Christ,

who came out of
the Virgin
without breaking
her maidenhead
(see p. 68).

"Now, says God
to thee,
Mordreins,

burn that falso
Inage

That semblawnee that so longe þou hast had In kepinge, that thou hast so long kept and
Thow Schalt it don brenne Ouer Alle thinge.' 360

Where thow hast don fowl dedly Synne, sinnd with.

In tho pointes that thow hast Trespaced Inne,

The holigost wele þat it be declared Openly,

Thi Falsnesse And thin fowle foly, 364 Confess thy foul folly."

That Alle the world it Mowen knowe,

Of thi meyne, bothe hyghe and lowe."

This Semblaunce that I have spoken of here,

Lesteneth to Me, and 3e Mown lere ; 368 In fact,

What Maner of semblaunce that worschepe he,

3e scholen Mown¹ bothe heren and se. [¹ ? Now]

He hadde don him Mad A fair ymage

In forme Of a woman of high parage,— 372 Mordreins had a lovely statue of a woman,

And A fairere ymage ne Mihte non ben

Of tre ne ston I-Mad, As men Mihten sen,—

And with hire the king lay Euery oþer nyht ; which he slept with every other night,

And thereto In Ryal Robes sche was diht, 376

And In al so Riche & worthi Aray

As ony man Cowde devyne oþer say ;

And a chambre for hire he let Orleyne,

The most Merveillous that men herd of seyne, 380 and kept it in a most wonderful chamber.

That non Man Cowde knownen the openinge,

Nethir thentre ne Owt-Goyng.

Thanne Anon Clepid he forth Sire Nascien Mordreins calls forth Nasciens,

And his qwene, to-Foren him to Comen then, 384

And seide 'that he wolde hem Alle Schewe

His fals leveng, with-Inne A threwe,

That so longe he hadde kept And lad.'

Anon his Meyne he Comanded, & bad, 388 and bids his folk make a great fire.

'A gret Feer Forto Maken Anon

In his paleys, Amongis hem Echon ;'

And whanne þat feer was brennenge briht,

Anon he Comaunded hem Owt of his Silht 392

And Owt of the Paleys Forto gon,

Alle his Meyne Everichon,

So that In his Compemye ne left not there
 But Ioseph, & Nasciens, & his qweene in fere. 396
 Mordreins takes
 Joseph and
 Nasciens into his
 marble house,
 Thanne the kyng lalde hem forth Anon
 To a sotyl hows was mad of Marbre ston,
 And Alle of divers Colowres it was,
 Ful seteli I-wrowht In that plas, 400
 And the Schettyng was Mad so previly
 That non Man Miht it knowen Apertly,
 With a sotil barre with-Inne I-wrowht,
 That non man thentre ne knewe nowht. 404
 And whanne the kyng it Opene scholde,
 with an iron key, A sotyl Ernen keye In his hond gan holde,
 The wheche the Iointours he gan vnschitte,
 So wel of that For-knew he itte. 408
 And thus thei Entreden Everichon
 There that ymage was Riht Anon,
 Where that disloyalte & synne he hadde I-do
 With that ymage put In the hows was so. 412
 takes out his
 beautiful statue,
 And that ymage Took he there Anon Ryht,
 And Into that Fyr he let it to ben dyht,
 And alle the Riche Robes Also
 That vppon thike ymage weren I-do, 416
 and throws it
 and its rich robes
 into the fire,
 Evene thus dide he In alle mennes Siht
 Thike Ymage to don brennen ful briht.
 "O," quod the kyng, "goode lord God, moche is þⁱ Miht,
 That me Sendest grace nowe In thi Siht 420
 My fals levenge forto Forsake,
 And Only to thi servise me take!"
 and there
 forsakes his sin.
 And there alle his Synne he forsook,
 And Onlyche to goddis servise him took. 424
 Thanne merveilled Alle that Meyne
 [leaf 15] What theke semblawnce myht be,
 For there-offen herden they Neuere spoken be-for
 Of non Man that Evere ȝit was I-bore. 428
 Alle this was thorwgh Iosephes techinge,
 Him self and Al his Rem In good lif to bringe,

Thorwgh the Comandement of Oure lord ;
Thus was the semblaunce brend at on word. 432

And whanne Ioseph hadde Alle this I-do, Joseph prepares
And thiike ymage dide brenne *pere* Also, to leave Sarras.

And al the lond browht In good beleve,
From Sarras ward he gan to meve, 436

And took his leve at kyng and knyht,
At Nasciens, and Of that qweene so briht. He takes leave of
Mordreins and
Nasciens.

Thanne the kyng, the qwene, & Sire Nascien,
Cowndied Ioseph A gret weye then, 440

And Alle that weren In his Compenye
Forth with Ioseph thei gommen hem Gye,
Wheche that A gret Meine it was,

That to Iosephe Seiden In thiike plas, 444

‘That ȝif Ioseph wolde In here Compenie go,
From him departen¹ wolde they neuere mo.’

[¹ MS departen
they]

And Ioseph Resceived hem Everichon
That In his Compenye gommen to gon, 448

So As be nombre it was I-Rekened to me

Two hundred & Sevene of theke Meyne.

207 men of
Sarras go with
Joseph.

And so of the kyng his leve there he took,
And Alle the Compenie that he not forsook, 452

& Charged *pe* kyng, ‘holi chirche to sosteyne,
And Neuere to his fals levege to tornen Ageyne ;
More-Ouer, to kepen Cristes lawes,

He charges
Mordreins to
keep Christ's
laws.

My techeng, And *perto* Alle my sawes.’ 456

Thus departed the kyng and they tho
With wepinges, syghenges, & Manion mo ;

Mordreins and
his people weep
at Joseph's
departing.

For hem thowghte forloren they were,
Whanne Iosephe departed from hem there, 460

As ȝe scholen heren here Aftirward,
What happes & Chaunces befillen hem hard.

And whanne that Ioseph forth wente,
Into what Contre he ne wiste veramente, 464

But As be Goddis Comandement

He it Fulfillede tho verayment.

CHAPTER XVIII.

Of Mordreins (or Evalach). How he has a wonderful dream, which sorely troubles him, to the distress of his queen (p. 229-32), viz. : 'that he is holding his Court in Sarras, and as he sits at meat a thunderbolt knocks the first morsel out of his mouth, and his crown off his head (p. 229) ; that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 230) ; that he finds his crown, but with splendid stones in it ; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 230) ; and then a river flows out of Nasciens's son's belly, and divides into nine streams, of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 231) ; and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 231). Sarracynte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 232), and begs him to ask Mordreins a boon, that he will tell his dream. Nasciens goes to the king, and asks him (p. 233). Mordreins tells him the dream (p. 234), and says that it came for his, Mordreins's, ingratitude to Nasciens (p. 235). To have the dream interpreted, they go to the Church that Joseph establishd, and hear service, but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 237) ; then a horn sounds, and a voice proclaims *The Beginning of Dread* (p. 238). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

Joseph and his
company go
forth.

Now goth forth Ioseph & his Compemye
Be Goddis Comandement Certainlye,
But Alle here Iornes devisen I ne kan,—
It were to moche for Ony On Man— 4
Nethir here herebegage, ne here vyaunde ;
But nothing hem lakked, I vndirstonde.

We'll leave them,
and take up
King Mordreins.

Now from Ioseph A while let vs twynne
And of kyng Mordreins we Moste be-gynne, 8
And of the Compenie that Is in Sarras Cite,
That Ioseph there lefted of his Meyne.
Thus begynneth this storic forto telle
What Aventure king Mordreins Aftir befelle. 12

One night in bed

In bedde as he lay vppon A Nyht,
In his slepe was there wondirly afryht ;

- And there A gret dreme Cam him vppon,
 As after scholen 3e heren Everichon. 16 Mordreins dreams
a wonderful
dream
 In this wonderful dreme riht longe he lay,
 Til that it was ny liht of the day,
 And with his Eyen So sore he wepte,
 And Evere he lay & faste Slepte, 20 that makes him
weep and sigh,
 In Sighenges and In Storbelings sore,
 Al Evere thus he ferde More & More ;
 So that þ^e qwene, that by him lay,
 To hire herte it was a ful gret fray ; 24 and frightens
his Queen,
 But Sche myhte not Enqweren for non thing
 Of him what Amownted this Metyng,
 For sche dorste not A3ens his wille
 Hym there-Offen freyne, for good ne ylle ; 28
 For he was bothe feers & Crwel,
 Therfore sche ne dorste him A3en nenere a del.
 Thus Abod the kyng In this trowble Owt riht
 Til it was passed middes of the nyht ; 32
 And thanne In a softe Sleepe¹ fil he,
 For werinesse of travaille he hadde Inne be ;
 And thus In dremeng thowhte he,
 'That he was In Sarras, þat faire Cite, 36 [¹ MS Sterepe]
 And there In his Cowrt that was so Riche
 And so worthi, that non was liche.
 To that Cowrt him thoughte comen there
 Manye lordis & ladyes Of gret powere, 40 His dream is,
'that he's in
Sarras,
 That weren Arayed & Rialy dyht,—
 So Ryal Saw he Neuere In his silt ;
 And to Mete Seten they Alle,
 As to kyng, lordes, & ladyes, don befall. 44
 Him thowhte At his mete þere that he sat ;
 His mowht he opened, A morsel puttyng In þere-at ;
 Him thoughte A thondir blast gan gon,
 That Morsel owt of his hand it smot Anon ; 48
 An the Crowne that was vppon his hed,
 To the Erthe it Caste In that sted ; and throws his
crown on the
ground.

- And whanne he stowpede the Crowne to take,
 'A strong wind carries him to
 a strange place.
 A boistous wynd there gan to wake ; 52
 Hym thoughte he was born Into A straunge place
 A fer wey thennes, & þere was a long space.
 And ȝit him thouwhte there wel More,
 That A liown & A lioness to him Comen thore ; 56
 Everi day the lyown mete to him¹ browghte,
 And the lionesse Awey it Cawhte,
 Sauf searsly half his lyvenge
 That the liown dide him bringe. 60
 And Atte laste him thouwhte Agein,
 That non lengere he wolde it soffren in sertein ;
 And with his fist smot so the lyonesse
 That sche dide him no More distresse. 64
 He finds his
 lost Crown,
 ' Thanne him thouwhte his Crowne he fond ;
 And vp he took it þere In his hond,
 And set it Aȝen vpon his hed ;
 Thus thouwhte him there In that sted. 68
 But it was Chonged thanne wondirly,
 The stones of that Crowne Certainly ;
 For the stones weren so preciowse to his eye,
 That neuere non So precious stones he sye. 72
 ' And whanne on his hed it was set Aȝein,
 Thanne Cam his Nevew, Nasciens sone, Certein ;
 Him thouwhte that An Egle him there bar
 Ryht Fer with-Inne the Se thar ; 76
 Ful fer Into a stravnge contre
 His Nevew him thouwhte þere bar he ;
 And there the Egle lefte him a-down
 Ryht fer Into a strawnge Regiown. 80
 And whanne he was there set In þat plase,
 The peple that In the Contre wase.
 To him alle they knelid a down
 In that plase Abowtes In-virown ; 84
 And whanne thus alle they hadden don,
 To him so Enchelyed Everichon.

[¹ MS hire]
 A Lion brings
 him food,
 A Lioness takes
 half of it away,

till he panches
 her.

out with far
 more precious
 stones in it than
 before.

An eagle bears
 Nasciens's son
 into a far
 country,

the people of
 which kneel to
 him.

And gret Ioie of him they made,
 And of him weren they wondir glade. 88
 'Thanne thoughte him that veraillye
 That he Sawgh with his bodilich Eye
 A gret Flood Owt of his body Gon ;
 Of wheche flood becomen there Nyne Anon, 92
 Where-Offen the viij Reveres were
 Of on clernesse, of on depthe & bred, him þowghte þere ;
 But the laste flood that there was,
 Most depest, Most Trowblest, semed In that plas ; 96
 The water was as fowl As Ony chanel,
 Riht hydows Therto, & ful stordy Ech del ;
 Thus Evene ferd it Atte the begynneng :
 But In the Middis was thanne Anothir thing, 100
 For the water Also Cler was there
 As ony precieuse stones Owghere,
 Not-with-standing it was boystows & scharpe
 As here to-Foren 3e herden Me Carpe ; 104
 And 3it In the Ende was it in A-nothir Manere,—
 3if 3e welen lestene 3e scholen here ;—
 For it was More Cleer An hundred fold 108
 Thanne here to-fore 3e han herd me told,
 And More Fairere thanne In the Mildes it was,
 And as swete to drinken In ony plas ;
 And so delicious it was to drinke,
 That More delicious Cowde non Man thenke ; 112
 In wheche Ende the Cowrs was so softe,
 þat there-offen was non Noise on lofte.
 3it more him thoughte þat he Sawgh tho
 A Fair Man that From the hevene gan go ; 116 A fair man
 And as he lokede, him thoughte, An hy
 In his hondis he Sawgh the verray Cruicyf ;
 And to a lake he Gan to Gon ;
 His hondes & Feet he weesch there-Inne Anon ; 120
 And thre of the floodis wheche þat were
 Departid from the Nynthe there ;

Out of Nasciens's
son's body flow
9 rivers,

of which the last
is most foul and
noisy at its
source,

clear as a gem
in its middle,

and at its mouth

100-fold clearer

than in its
midst,

and more
delicious than
can be thought.

washes his feet
and hands in a
lake and 3 of the
other 8 streams.

Into Alle thre he Entrede, wete þou wel,
 Hondes, feet, and body he weesch Eche del.' 124
 This Avicioun & this dremenge
 Sawgh the kyng In his Slepinge,
 Wheche that lasted Ny to the day,
 Lik As this Storye vs now doth say. 128
 Mordreins wakes, Thanne A-wook this kyng Anon,
 And Remembred him of these viciounz Echon,
 and is abasht. Where-offen Abasched ful sore he was,
 Of that wonderful A[nd] merveillous Cas. 132
 His Queen, And the qweene that beheeld his fare,
 Sarracynte, In hire herte hadde sche ful gret Care,
 is troublid, How sche Myhte Owght knowen of the lif
 Why that hire lord was so thanne pensyf. 136
 goes to her Vpe sche Ros, And to hire brother took the way,
 brother Nasciens, Sore wepinge & sore Syghenge,
 With gret sorwe & lawmentinge, 140
 And so Cam to Nasciens hire brotheris bed,
 And down be him sat In thike sted.
 Anon Ryht vpe this Nasciens Rawghte,
 His Soster there In his armes he Cawghte, 144
 And hire A-Freyned with Al his herte,
 'Why that sche hadde So manye peynes smerte.'
 Thanne tolde sche him of hire lord the kyng
 That Al Niht hadde ben In sweche Morneng, 148
 And the Cause for why sche ne wiste,
 "Therfore, dere brothir, as I the tryste,
 Lest he myhte falle In som dispeireng,
 Now, swete dere brothir, for Ony thing 152
 and asks him to That 3e wolden of him Enqwere
 find out the For what Cawse he hadde Al his fere,
 cause of it, And for Iesus love hevene kyng,
 For whom we hauen taken Cristeneng, 156
 That 3e wolden streyht to him gon,
 And a boone Axen Of hym þere Anon,

‘That he wolde graunten ȝow ȝowre Askung,
What so Evere it be, of Alle thing,’ 160

And whanne þat he hath graunted to ȝow þat boone,
Thanne that ȝe wolden Axen him ful sone

‘Why that he Ferde So that Nyht,
& why In his sleepe he was so afryht;’ 164

For I ne desire so sore non thing

As there Offen to haven som knoweng.”

Thanne Ros him vpe this Nasciens Anon, Nasciens goes
to Mordreins,
And to the kynges chambre gan to gon; 168

And be that tyme he comen thedir was,

The kyng was Resen in that plas;

And Nasciens him grette þere Anon riht,

And seide, “Sire! as thow art bothe kyng & knyht, 172 asks him to
grant him a boon,

One bone, sire kyng, þat thow grawnte me

With-Owten lettynge Owthir Adversite.”

Thanne þe king Answerid him Agein,

“Dere brothe[r], ȝe knowen wel In Certein, 176

That nothing wheche Is In Myn bandown

That Al Redy schal been at ȝowre peticioun.”

And whanne Nasciens vnderstood al this,

That be his CreawNSE he wolde not Mis, 180

But fulfillen his bone Al hol & pleyN,

Thanne to him thus seide he In Certein,

‘No more for his boone wolde he Crave,

But knowliching of his pensifnesse to have; 184 and that is,
to tell him what
his night’s
trouble was.

Why Al that Nyht he ferde tho so,

This wolde I wete Er that I go.’

And whanne the kyng herde him thus seye,

Thanne wiste he wel his qweene gan him be-wreyc, 188

So that Anon Ryht to Sire Nasciens

He tolde his trowblynge *wilk-owten* Offens,

And told him elene his Aviciowun,

And of his Nevew Al & som; 192

“But ȝit neuertheles not for than

I ne have not ȝow told how it began;

Mordreins at
once tells his
dream to
Nasciens.

Mordreins says
 his trouble has
 come on him For of this gifte that 3e han Axed me,
 Riht ful vntrewe to 3ow have I be ; 196
 For I swor to 3ow *with-Inne* þ^e viij day,
 Whanne 3e token for me that iornay,
 I scholde 3ow so worthily qwiten Ageyn
 because he didn't That al 3oure baronage scholde it knowen Certain. 200
 fulfil his promise Where-offen vntrewe to 3ow I am,
 to reward And thus this pensifnesse On me it Cam.
 Nasciens for Fortheremore, As by my qweene I lay,
 his help. I bethowghte me how Mani A day 204
 That I hadde leyn In fowl sinne,
 The fowlest þat Man Myhte leven Inne ;
 And myn Consciense me gan to Repreve
 Of myn fals levenge & Of myn beleve. 208
 And as I lay thus, & me be-thowghte
 3if to Ony Man I hadde behyght Owghte ;
 And I ne Cowde not thenken, sauf Only to þ^e,
 To whom that I haue so longe vntrewe be ; 212
 This is the And for wheche thing is most myn hevynesse
 cause of his That bringeth myn herte In al this distresse.
 distress. For there nis now no man lyvenge
 That I am so moche bownden to In Alle thinge, 216
 [leaf 16] Ne that so moche that I haue trespaced vnto,
 As to 3owre persone now that I have I-do.
 And what this vntrowthe it is to mene,
 I schal 3ow tellen ful wel & Clene. 220
 It is ful trewe, As 3e don vndirstonde,
 Whanne I was discomfyt be myn Enemyes honde
 At Tarabel, At Tarabel, As 3e wel knowe,
 Where as 3e Comen *with-Inne* A throwe 224
 A3ens Myn Enemyes to socowren there,
 Of whom þat I hadde Riht gret Fere,
 at Castle Comes, Whanne to the Castel of Come þat I was gon,—
 That tyme Oþer Socowr hadde I non ;— 228
 Nasciens helpt Thanne Comen 3e prekyng *with* 3owre Meyne
 him, In Socowringe, fortheringe, & helpinge of me ;

- Thanne behyghte I 3ow tho In Certein, and he promist
 'That 3if euere to Sarras I Myhte Rekeueren Agein 232
 In worschepe & In prosperite ;
 With-Innen .viij. dayes aftir Certeinle, to reward him
generously
within 8 days.
 I scholde 3ow so worthily Gwerdone thanne,
 That bettere gwerdone nas neuere Manne ;' 236
 Where-offen the schame is Fallen On Me
 Only, Sire, & not vppon the. But he, Mor-
dreins, didn't do
so.
 And for Cawse of this grete thowght,
 Into this Avicioun thus was I browght, 240
 As I have told 3ow, bothe Croke & Roote ;
 But the signefiawnee, how to knowen, I ne woote ; Hence his
troubulous Dream,
 Now sethen that Ioseph is hennes gon, which he knows
not how to get
interpreted.
 Man me to declaren now know I non ; 244
 For, And he were here now present,
 He cowde me declaren Al the hole Entent ;"
 And for this Cause was he in gret thowht,
 To what Ende this vicioun scholde be browht. 248
 And thanne be-spak tho Sire Nasciens, Nasciens says
Mordreins's
Dream may
betoken his being
carried away,
 That thike tyme was In the kynges presens,
 "For, sire, this vicioun May Signefie
 That 3e scholen In-to Anothir Seignorie ; 252
 But 3e neten whanne, ne what day,
 That this sodeynly behappen 3ow May.
 For, lik As 3e han chonged 3oure lif,
 So scholen 3e 3owre Regne with-owten strif ; 256
 For Every Evel wil & wikked Cownsaille,
 Eche man Owghte Forsaken Sawn faille ,
 And Ellis didnen we Contrariouly
 To Owre newe feith ful Sekerly, 260
 Into hos Creaunse we han vs bownde
 Bothe body and Sowle In this stownde.
 Where-fore, As of 3oure Avicioun, now semeth me, tho' this may
lead to no harm.
 To non Evel may it torne In non degre. 264
 But I rede 3ow that 3e now do,
 Counseil Of holy Chirche to Clepen 3ow to,

Mordreins had
better take
counsel of
Holy Church.

Wheeche that Ioseph left In his stede,
Good Counseil there-Offen 3ow now to hede. 268
For 3e knowen wel be vndirstondyng,
That Ioseph Comanded 3ow Ouer Alle thing
' Holy Chirche to kepen an Susteyne,
And In Every nede to hem scholde 3e Compleyne, 272
That Nedy were to sowle oþer to body ;'
Thus Comanded he 3ow, 3e weten wel sothly."

He and Nasciens

And whanne Nasciens this wordis had seid þ°,
Anon bothe to-Gederis thanne gonnen they go 276
To the paleys Anon Of Spiritwelte—
As to-forn Rehersid han 3e herd Me—
That Enstablyscht & Ordeyned weren Echone,
Holy Goddis Servise there-Inne to done ; 280

go and hear
the Christian
Service and Mass.

So that there herden they goddis Servise,
And Afterward that Glorious Sacrifise,
As Ioseph hem Comaunded before,
In what maner to Swen Cristes lore, 284
And Every day for the More part Comowned to be ;
Thus Comanded Ioseph tho Certeynle.
And whanne this Servise was Al I-don,
To-forn him he Comanded to Comen Anon 288

Mordreins tells
the Church-pro-
vosts his dream,

Alle the provostis of holy Chirche,
And of hem took Counseil how he scholde wirche,
And told hem Clerly Al his Avicioun,
How that he dremede, Al and som. 292

but none of them
can explain it.

But Of hem was there not On tho
That theke Avisiown Cowde him vndo ;
For they Seyden him Certainly,
' That there ne Cowde non Man but God Only 296
That Avicioon to declaren In Ony place,
Sawfe Only God thorgh his grete grace.'
And whanne the kyng & Nasciens herden of this,
Anon thens they wenten with Owten Mys. 300

Thanne wente the kyng & Nasciens forth bothe
More hevyere thanne Er they weren forsothe,

And [seide] that neuere In Ese they scholde bene
 Tyl here-Offen they hadden vnderstanding clene ; 304
 And thus pensif to the paleys Aȝen gonne they gone,
 They two togederis, right Alle alone ;
 And there they Rested hem bothe that stownde
 To-Gederis On A Cowche vpon the grownde, 308
 And non More Feleschepe but they two.

Mordreins and
 Nasciens go back,
 pensive, to Sarias
 Palace.

Thanne felten they Anon Merveilles Mo,
 How that Al the paleys Clene Alto-schook,
 Sawfe þe Sovereyn vovtis, As they Gonne look ; 312
 And thanne loked they furthermore ;
 Hem thowghte Al to-scheverid it was thore.
 And In Every Chene hem thowghte they sye
 Ful of brenneng brondis ful wittirlye. 316
 Thanne so hydows A noise there be-gan,
 As it was semeng to hem bothe than
 That the Endeng of þe world hadde be come,
 And that it hadde ben the day of dome ; 320
 So that Alle the wyndowes & walles to-brook,
 So Merveillously tho this Noise Ontook.
 Also hem thowghte the paleis schold han down falle,
 And there Sonken Into the Ottrest walle. 324
 And Amongs Alle this Merveillous thing,
 There Cam On hem the wondrest dirkeneng,
 That hem thowghte here sighte was gon Certain,
 And that it neuere to Recouerin Ageyn. 328

Then begin
 Marvels.

The Palace
 quakes ;

in every chink
 burning brands
 appear ;

a hideous noise
 is heard,

as if Doomsday
 had come ;

and the
 wondrest
 darkness falls
 over them.

And non Men Of that Cite Certainly
 Theke Merveilles sien, neþer herden, but they
 That with-Inne the paleis were ;
 And herden they, ne sien, no more there 332
 But Onliche Of that gret thondringe,
 Where-Offen they hadden gret Merveillenge.
 And Othir thinges syen they nowht ;
 But, As hem semede In here thowht, 336
 A fewe sparkelis At the Openynge
 Of the Paleys wyndowes, they Syen Comenge ;

But only within
 the Palace.

Mordreins and
Nasciens hear
a tremendous
blast of a Horn,

and a voice cries

"Here is the
Beginning of
Dread."

They fall flat
down,

and Mordreins
is borne-off 17
days' journey
out of his bed.

And ȝit they Abaschten ful sore of this,
What it Myhte Amow[n]ten, *with-Owten* Mis. 340

And As the kyng & Nasciens lien In this trawunce,
ȝit herden they A more wondirful Chawnee.

Hem thowghte they herde the Sown of An horn
That neuere they herden there befor; 344

And the sown was so wondirful & so hy,
That ouer al the world they supposed trewly

The Noise Of that horn myht hauen ben herde,
So wondirfully that noise tho ȝere Ferde. 348

Thanne Anon A vois there Gan to Crie,
"Here is begynneng of drede Certainlye."

And whanne this Nois they herde thus seyn,
Evene plat A down they fillen ful pleyn, 352

Lik bothe dede As they hadde ȝere been;
Non lif In hem non Mihte Seen.

Thanne was the prophecie fulfild tho
That be Olde dayes was knowen to Mo, 356

Wheche ȝat seith, 'Two scholen liggen In a bed,
On be taken, ȝe toȝer leuen stille In that sted.'

Thus sone the kyng Owt of his bed was bore
Seventene Iornes, be Goddis Myht thore. 360

And it was wel the thridde Oure of the day
Whanne to the kyng was Al this Affray;

And whanne the holy gost hym left ful sone,
It was the hy Owre Of None. 364

But of him talketh now non lengere this storie;
But to the qweene & Nascien Mosten we hye,

That bothe weren beleft In sarras,
As woful peple In that same plas. 368

CHAPTER XIX.

Nasciens (formerly Seraphe) lies swooning in bed. His sister, Queen Sarracynte, on coming back to the palace from seeing a Church that is building for the Virgin, finds all the attendants aswoon (p. 239). In the chamber she sees Nasciens weeping, and asks him why, and where her husband Mordreins (or Evalach) has gone. She swoons (p. 240), and mourns. Nasciens assures her that Mordreins is safe (p. 242). The barons consult about Mordreins's absence (p. 242-3). Calafier, a traitor, suggests that Nasciens killd him (p. 243). The others adopt this notion; go to Nasciens, question him (p. 243), and then cast him into prison (p. 244). The queen is greatly grieved, but cannot help her brother (p. 245); who holds to his faith, and will not reproach God, but asks mercy for his sins (p. 245-6).

Lo thus tellith this Story now here,
 How Nasciens And the kyng, In A bed they were,
 And how that the kyng was born Away,
 And stille In Swowneng this Nasciens lay ;
 And swich A Moreyne As In that paleis was,
 Was Neuere Sein In non plas ;
 And In the Cite Was herd no More
 But the thondir & þ^e sown of the trompe thore. 8

While Mordreins
 is borne away,
 4 Nasciens lies
 swooning.

Thanne it happed In this Mene tyme—
 The tyde Of þ^e day Was Owr Of pryme—
 That the qwene gan forto gon,
 A faire Chirche Werk to beholden Anon, 12
 That In Worschepe Of Oure lady begonnen was there ;
 And that chirche to sen wente sche In this Manere.
 And whanne thorwgh that paleys sche gan to goon,
 A wondirful Syhte Sawgh sche þere Anon,— 16
 Alle the Seriawntes lyen there plat adown
 Ful dedlich & pale Al In virown ;
 And sche wende On Slepe þat alle hadde ben tho,
 So that Furthermore sche gan to Go ; 20
 Thanne Fonde sche Alle the knyhtes & Sqwiere,
 In that Same Manere they lyen tho there.
 Thanne Merveilled the qwene mochel of this,
 What it scholde Amownten with-Owten Mis ; 24

Queen Sarracynte
 comes back from
 seeing a church,

and finds all the
 servants flat on
 the floor,

and knights and
 squires so too.

- The Queen calls
the men, Anon Somme of hem sche gan to Calle,
But thei mihten neþer heren ne sen, so gan it fal,
but they are
dumbfounded. For nethir hadden þei wit ne Memorye
Of non worldly thing thanne Certeynlye. 28
And whanne sche say, that not sche Myhte
Of hem nethir haven word ne syhte,
Thanne with A gret Cowrs torned sche Anon,
And to the kynges Chambre gan to gon. 32
And whanne sche was Inne Atte Chambre dore,
There, Merveylles Gan sche beholden More ;
and sees Nasciens Sche beheld hire brother sire Nascien
Sat In his bed wepinge than, 36
Owt of wheche bed Mordreins the kyng
Was vpe lefte with Owten lesing ;
moaning. And þere Nasciens Made gret sorwe & Mone,
As him thowhte nedis he most done 40
For the Nöise and þ^e voys that he herde,
That he ne wiste In what maner it Ferde.
And whanne the qweene þis began beholde,
Her heart grows
cold ; Anon hire herte gan wexen Colde ; 44
And sore tremeling & qwakyng than,
To sire Nasciens bed Anon sche Ran,
And wend that som wikked Sperit be chawmse
Hadd hem put Owt Of here Ryhtful Creauunce ; 48
And to hire brother sche Ran In haste,
And him Embracen sche gan ful faste,
& the Cawse of him Axede, why it was
That he So wepe there In that plas. 52
Thanne gan he wepe wondirly Sore,
Fastere and hardere than he dide before.
she cries aloud, Thanne þ^e qweene gan lowde to Crye
With a lowd vois ful petowslye, 56
and falls swoon-
ing to the earth. And Swowneng to the Erthe fyl sche there.
Thanne sire Nasciens Gan hire to Chere,
And brased hire In his Armes two,
And hire there kyste & Cherede tho · 60

“A, swete soster!” he gan to Say,

“What may ȝow be to Maken this fray?”

And whanne sche Aros Of hire Swowneng;

Thanne Axede sche of þat Merveilleng;

With Sorewful herte & hevy Chere

Sche gan Axen where hire lord were.

Sarracynte
revives,
and asks where
her lord,
Mordreins, is.

64

And whanne Nasciens this vndirstood,

Ful Clene thanne Nasciens Chonged his mood,

That he ne Mihte non word tho speke,

So him thowhte his herte wolde breke;

As faste the water Ran from his Eeyen Adown,

As it hadde ben pored vppon his Crown.

Nasciens can
only weep.

68

72

Whanne the qweene Say him so taken vppon,

Sche Axede what he hadde with hire lord doon;

Thanne gan sche forto Swownen ageyn

In that place there Certein Certein,

And wende Owt of hire wit sche scholde han gon,

Swich Sorwe sche Made, & so gret Mon.

Whanne Of hire Swowneng sche A-wook,

Sche qwaked, sche trembled, sche wepe, sche schook,

And with a deolful vois sche gan to Crye,

“Swete Brother Nasciens!” Certainlye

Evne thus As A wood womman

In this Gyse took sche vppon,

And euere Aftir hire lord gan to Crie

With deolful vois, & wonderli hye.

Sarracynte
swoons again,

76

but recovers,

84

and cries after
King Mordreins.

And whanne Nasciens hire tolde Al the verite,

Thanne weping & morneng myhten men þere se,

And how the kyng from him was taken there,

And forth born, & In what Manere;

But Into what place þat he was I-bore,

Nasciens ne Cowde not tellen there.

Nasciens tells
her how the
King was
carried off.

88

92

Whanne Nasciens this word hadde I-seyd,

Thanne was there manie A deolful breid,

And Owthes & Cry was In that halle,

That bothe Men & women In swowneng gonnefalle.

A great cry
is raisd.

96

	And swich Sorwe þ ^e qweene there Made, That Erthly thing myhte hire non Glade.	
Nasciens comforts Sarracynte,	Thanne Cam Nasciens to hire Agein, And In his Armes he hire embraced ful pleyn, And hire Comforted In this degre,	100
[leaf 17] and assures her	“ Now, goode dere Soster, lesteneth to Me ; The kyng he is bothe Sawf & Sownde As we ben here In this Stownde,	104
Mordreins is safe and sound,	And bothen heyl In Sowle and In body, I Sey 3ow, Sostir, now, Certeynly. This knowe I wel be that tydyng That the voys to vs gan bringe.”	108
	Thanne Axede Sche Nasciens <i>with</i> -Owten lak, ‘ Ho it myhte be that to him tho spak.’	
because it was Christ’s Mes- senger who spoke to them,	Thanne Nasciens hire Answerid Ageyn, And seide it was Cristes Messenger Certain. So gret Sorwe & Mone Made þ ^e qweene, That for non Erthly man Seced myhte bene.	112
	Thus sone this tydinge Gan forto springe Ouer Al the Contre <i>with</i> -Owten lettynge, How that the kyng thus was I-lore, And how sodeynly he was A-Wey I-bore.	116
Mordreins’s Barons consult about the King’s disappearance,	Thanne the baronage to-gederis Comen Anon, And of this Conseilleden what they myht don, And how the kyng Away thus Scholde fare ; Where-Offen they hadde ful gret Care. So Amonges Alle Othere there was On That longe <i>with</i> the kyng hadde Igon,—	120 124
A cursed knight, Sir Calaphere,	A malicious knyht In Alle Manere, His name Was clepid Sire Calaphere— For he was so Crwel, & so Felowns, So fals, so Cyrsid, so wikked of Condiouns, That in dedly herte ne Myhte Synke So moche Tretorye forto thenke, As that Cursed Calaphere In his herte Imagyned there :	128 132

- For there he seide ful Openlye tho,
 ‘That be treson Nasciens the king dide slo,
 For he wolde hauen þ^e Rem In governinge,’—
 This was Openly his talkynge— 136
- ‘For In that place weren there no Mo
 Sauf Only the kyng & sire Nasciens tho ;
 How myht it thanne Otherwise be,
 But that Sire Nasciens dide him sle ?’ 140
- Thanne Answerid the baronage Aȝen,
 ‘That it is ful lyk thus forto ben.’
 Thanne tooken they here Consey l Anon,
 That Into Strong warde he scholde be don, 144
- Til that they knewen In word & dede tho
 Whethir the kyng lyvede, oþer how it myhte go.
 And to this Conseil thanne Everychon
 Sworen alle to holden there Anon ; 148
- And thus Of Nasciens demed they there,
 That þ^e kyng hadde Mordred, but þei niste where.
 And thus to Cowrt they Comen Anon,
 Alle these barowns Everichon, 152
- And fownden Sire Nasciens & the qweene
 Makege gret sorwe Al bedene,
 That Neuere Man that was lyvenge
 Herde neuere half so moche weymentinge ; 156
- And this was the thridde day
 Aftyr the kyng was Ravischt Away.
 Thanne thus to þ^e qweene gonnen they gone,
 And of this Aventure Enqwerid Anone. 160
- Thanne Anon Nasciens gan forto telle
 Alle the Mater, how it tho befelle ;
 Bothe lik as he hadde herd & sein,
 He gan hem tellen In Certein ; 164
- And Also of the kynges Swevenynge,
 What he Mette In his dremenge.
 Thus to Nasciens they weren Enqweringe,
 & of Al thing he ȝaf hem Answeringe, 168

says Nasciens
 kille Mordreins
 to get his
 kingdom.

They consult to
 put Nasciens in
 prison,

and swear they'll
 do it.

The Barons
 go to Nasciens
 and the Queen

the 3rd day after
 Mordreins was
 carriid off,

and question
 Nasciens.

- And seide to hem ful Sekerliche tho,
 'That In the Chambre Neren but they two
 Whanne this Chaunce there gan to falle ;'
 And thus he tolde Amongs hem Alle. 172
- The Barons seize
 Nasciens,
 Thanne Anon there they him tooke,
 And Grevously On him gonnen to loke.
 And sire Nasciens hem Axede tho,
 'Why with him they Ferden so.' 176
- and cast him
 into prison,
 Thanne they Answerede, & forth him ladde,
 'That suspencion to him Of the kyng they hadde.'
 And thus In prison thanne they him Caste,
 & Sesid Alle his londis Attē laste. 180
- by the counsel
 of Calaphere,
 Thus Nasciens In prison suffrede mani hard schowr,
 Be conceil of Calapher, þat fals Tretowr.— 184
- who hated all
 Christians,
 This Calafēr made good semblaunce
 As a man Of good Creawnce,
 But fals he was In dede & thowght,
 For Cristene manne was he nowht ; 188
- For whanne Cristened he schold han be,
 Ful faste Awey he gan to fle,
 For he ne hateth non Creature
 So moche As Cristene, I the Enswre ;— 192
- So that he Cam to þ^e barouns Agein,
 And hem thus Conceilled In Certē,
 'That Into the tyme that they myhten knowe
 Begynneng And Endeng Vppon A rowe, 196
- Nasciens In presown scholde Abyde :'
 Swich Conseil ȝaf that tretowr this tyde.
 And thus be the Counseil Of fals Calaphere,
 Nasciens In presown kepten thei there, 200
- That him & his londis bothe, they hadde
 In here Award, bothe good & badde.
 And whanne þ^e qweene beheeld Al this,
 ȝhe thowhte In hire herte it wente Amys, 204

That hire lord thus was Agon,		Sarracynte
And þerto hire broþer In presoun don.		grieves greatly,
It is non nede to tellen the Mone		
That þ ^e qweene þere made ful sone,	208	
For there nas non Erthly thing—		
Aftir hire lord that was the kyng—		
That so moche was In hire herte,		
As of hire brothir his peynes smerte.	212	
Ful fain wolde thanne this gode qwene,		
That hire brothir Owt Of presoun hadde bene ;		
But sche was tho A lone womman,		but cannot help
And ful litel Reed of this sche kan ;	216	her brother
To stryven Aȝens hire Baronye,		Nasciens.
Sche ne hadde non strengthe Certeinlie.		
And Evere was Nasciens In presoun strong,		Nasciens is
And tempted he was with the devel Among	220	tempted by
Forto forsaken there his trewe Creawunse ;		the Devil,
But he ne wolde, for non Maner Of Chawnse,		but will not
Forsaken his god for non peyne ;		forsake God.
But Euere to his God he gan Compleyne,	224	
And Cride Merci For his grete Synne,		He asks mercy
Of þ ^e wikkednesse that he hadde lyved Inne :		for his sins,
“ For moche more thanne this deservid I have ;		
Where-fore, goode lord Iesus, thow me save !	228	
For A gret Fool trewly I was,		and says
Thy secrees to sen In that holy plas,		he was a great
Wich that non Man scholde han seyn there,		fool to try to
But ȝif Clene Of Synne I-clensid he were ;	232	pry into the
And so, goode lord, ne was not I ;		secrets of the
Where-fore, Iesus, I crie the Mercy !”		Holy Grail.
And in this holy Entencioun		
Stille belefte Nascien In presoun,	236	
In gret Angwisch & gret Anoye,		
Thus lyvede Nasciens, As I ȝow seye ;		
Bothe be nyht and Ek be day		
In this Angwisch thus Nasciens lay ;	240	

And Evere Cried God Of Merey
That he hadde leved so Folily.

The Story leaves
Nasciens,
and turns to King
Mordreins.

And now torneth this Storie Ageyn
To kyng Mordreins now In Certein, 244
The wheche lest þat he ded hadde be ;
And thus is he In A Roch *with-Inne* the se.

CHAPTER XX.

The description and history of the Island to which King Mordreins was carrid; and herein of the Emperor Pompey's daring deeds. How the Isle was on the way from Scotland and Ireland to Babylon; and Wales and Spain could be seen from it (p. 247); and how it was all bare rock, and was calld *The Roche Perilous* (p. 248); and on it was formerly a house built by a pirate, Fowcairs, who entied ships ashore, and destroyd them and their crews (p. 248-9); till Pompey heard of him, and prepard a ship (p. 249); and attackt him (p. 250). The account of the fight¹ (p. 250-5);—how the pirates let down a quarter of a ship on Pompey's knights (p. 251); and the attack is put off (p. 252). Pompey then determins to light a fire at the foot of the rock and burn them out (p. 252). The pirates try to put the fire out, but can't, and the knights kill four of them (p. 253); the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 254). He is then attackt and swoons, but is rescued. Fowcairs is taken (p. 254); his men are thrown into the sea, and then he too (p. 255). How Pompey did a still more daring deed, stabld his horses in the Temple at Jerusalem (p. 255); and how he was rebukt by Peter for it (p. 255).

Mordreins is on
a Rock in the
sea,

Now here be-gynneth kyng Mordreins Storie,
that vppon a Roche In the se is Certainlye ;
that Owt of his Regiown xvii. Iornees was,
With-Inne the se In A perilous plas. 4

put there by the
Holy Ghost.

Abowtes the Owr of Noon it was tho
whanne the holigoost In þat Roche put him tho ;
And there the holigost Schewed him thanne
Al so mochel richesse as evere Sawgh Manne ; 8

¹ The French account for lines 244-334 differs considerably from the English one: it gives more detail and incidents.

- And whanne vppon this Roche he was alyht,
 In his herte he was wondirly Afryght.
 Whanne Abowtes vppon the Roche he lookede tho,
 And beheld how Into A straunge Contre he was I-do,
 Where-Offen he thowghte tho In his herte 13
 Neuere that deseisse forto Asterte ;
 And there-fore but litel wondir it were
 Thowgh Sore Abasched were he there, 16
 For ȝit hadde he non ful knoweng
 That In the paleys he hadde of his swevenynge ;
 And Evere he Merveilled In his¹ thowht [1 MS this]
 How that he thedir was tho browht, 20
 And In him Self hadde gret Merveillinge
 Ho that thedir dide him tho bringe.
 And thus longe he gan to beholde,
 That Al his herte gan wexen Colde, 24
 For non thing he ne Sawh abowtes hym
 But the wilde Se, bothe Stowt & Grym,
 And no more lond there ne was
 Thanne þere the Roche stood In that spas. 28
- This Roche stont A-Middes the se,
 Al this Storie now telleth to Me,
 Evene from Scotlond the Ryhte weye
 Into Babiloyne, As I the Seye, 32
 And from Erlond the weye Also
 Streyht to babyloyne it doth go.
 And So hygh the Roche is there,
 That Ouer the Se I[s] sein Every where ; 36
 And to Wales there Mihte he se,
 And Into Spayne Into that partee ;
 So hygh is the Roche In that stounde
 That kyng Mordreins there haþ I-fownde, 40
 For it is On of the most heyest plase
 That In Ony Se Evere ȝit sein wase ;
 And this yl So wastful Is,
 That of non Maner viaunde there-Inne þere nys, 44

Mordreins is
 terrified when
 he is set on the
 Rock.

His heart grows
 cold at seeing
 nothing but the
 wild sea round
 him.

The Rock stands
 between Scotland,
 Ireland, and
 Babylon.

From it you
 can see into
 Wales and Spain,

so high is it.

But it is all
 waste ;

	Ne non Erthe that is Mervable,	
all pure rock,	But Al Clene Roche hard & stable ;	
	Except þ ^e space Of A mannes hond,	
and no arable land.	In þat place Is there non Erable lond ;	48
	And Elles Into the harde Se,	
	Clenë Roche As it May be.	
It is calld	And for that Roche Is so perilows,	
	So hygh, so straunge, & so Merveillous,	52
<i>The Rock Perilous.</i>	That “the Roche perilows” is the Name,	
	For it is of So perilous A fame.	
Formerly a sea-thief,	Vppon wheche roche sumtyme was diht	
	A Certein habitacle with gret Miht,	56
	That A lerrers of the Se hyt Made, ¹	
Fowcairs,	And Fowcairs to his name he hade.	
	This lerrers was of so passing Mesuro,	
	And of so gret strengthe, I the Ensure,	60
	That non Man his gretnesse Cowde discerie,	
	Ne his strengthe to haven In Memorie ;	
	So that In this Roche, for certein,	
built there a big house that	His habitacle he made ful pleyn ;	64
	That So with Verray strengthe & Myht,	
	In that Roche his hows gan he dyht ;	
held 20 men ;	A large hostel for twenty Men,	
	Thus he gan Areyened than ;	68
	But In that Roche lay not he,	
but they livd in a galley on the sea,	But In A galeye In the Se,—	
	He, & hise felawes Also,—	
and were pirates.	Vppon the Se felonie to do.	72
	And Oper whiles In Certein ²	
They'd light a great fire on the Rock	Vppon that Roche they wolden ful plein,	
	A ful gret feer wolden they make,	
	Here pray there-with forto take ;	76

¹ Et si li frema vns leres de mer qui estoit apieles foucaires.—A. French ‘Lerre : m. A theefe.’—Cotgrave.

² Et quant il faisoit la nuit bien o seur, si metoient sur la roche .i. grant brandon du fu ardaunt.—A.

- So that it semede to Ony Marchawnt
 That thekē plas dide Owht hawnt,
 That Som Resteng place it hadde be ;
 But here distroction it was, As ȝe mown Se ; 80
 For Aȝens that Roeh they hurtelid so sore,
 That Alle to-borsten weren they thore ;
 Thanne Owt of here galeyges gonne they go—
 These thevis that this falshed hadden do,— 84
 And tooken bothe ȝere Man & good
 That persched was there In theke flood :
 And In this Manere distroied this lerrers
 Mani A Marchawnt & Mariners. 88
 Thanne be-fil A wondir Cas,
 That On, Grete Pompees, that Emperour was
 Of Romeyns, As happed that day,
 Of Alle these Merveilles herde he say, 92
 As Owt of grece he seilede tho,
 Toward Ceeyle he gan to go.
 And thus As he seillede Abowte,
 And took many Garisouns, bothe strong & stowte, 96
 That Abowtes be the Se stooode
 In Ony place be ȝe salt Floode ;
 Thus Cam he toward babyloyne,
 And thidirward of this thef herde he seyne. 100
 Thanne seide this pompee with-Owten faille,
 ‘That theke strong theef ȝe scholen asaille.’
 And thus to his peple gan he Seyn,
 “We scholen him Asayen In Certeyn.” 104
 Anon there Redily dide he dyhte
 A riht strong galeie, & Of gret Myhte,
 And put it ful of good vitaille,
 And Of goode knyhtes, that thef to Asaille. 108
 Anon whanne this was Redely dyht,
 The Se he took Anon there Riht.
 And fowrty goode knyhtes be¹ ordeyned there, [? he] took 40 knyghts
 And twenty grete grapelis of Erne ȝere were, 112 and 20 iron
 grapples,

to tempt mer-
chantmen there.

The ships got
dasht to pieces,

84 and the sea-
thieves plunderd
the cargo,

while the mon
drownd.

Then Pompey,
Emperor of the
Romans,

sailing from
Greece

towards Babylon

resolved to attac^t
Fowcairs.

So he fitted out
a good galley,

- The Galeyes to the Schipe forto holde,—
 Of yrne weren Mad bothe strong & bolde ;—
 And thus they gonnen to seylen Anon
 As faste to the Roche as they myhte gon, 116
 Bothe be day & Eke be Nyht,
 Tyl of a hard roche they hadden a syght.
 And whanne the Roche they gonne to Aspie,
 It to Aprochen they Seiled ful Nye ; 120
 And whanne faste by they weren gon,
 Heren Ancres they Casten þere Anon,
 Forto Abyden there that Nyht,
 Til of the Roche they myhte han better Syht. 124
 And whanne þ^e Nyht was wel Apat,
 To-ward the Roche they Comen In hast ;
 As Ny As a man Mihte Casten A ston,
 Thus Ny to the Roche Gonne they gon. 128
 And whanne these thevis gonnen Aspie,
 Redeliche they Raped hem, & In hye.
 But þ^e maister Mariner that was with pompee,
 Of that Roch knew Al the Sotelte ; 132
 And þere As the feer the thevis gonne Make,
 That partie of the Roche wolde he not take,
 But be Anothir side they wente,
 þere As they fownden presente 136
 A strong galeye, that there lay
 Be-twene þ^e Roch & hem, þ^e sothe to say ;
 And they Comen with so gret A wille
 That there mani men gonnen to spille, 140
 And fillen down Into þ^e Se,
 Of Men & good, ful gret plente.
 Thanne they that In þ^e toþere galeyes were,
 Wenden the grete schipe hadde persched þere ; 144
 So was there tho A ful hard stowr
 Betwene these Felowns and the Emperour.
 And wanne they sien it gan so to go,
 The Emperour to withstonde non power hadden tho,

and saild to the
Rock.

[leaf 18]

There they
cast anchor.

Their Captain
wouldn't go
where the fire
was lighted ;

but on another
side.

Then, a pirate
galley attackt
them,

but Pompey's
ship drove it
back to the
Rock.

Be litel and litel they Gonze to gon, 149
 Til that þ^e Roche they Entred Anon.

And whanne pompee gan this to Aspie, 152
 Ful lowde he gan hem to discrye, Pompey vowe
vengeance on
the Pirates.

And swoor that he wolde don his Miht,
 Of tho theves to ben Avenged Ariht.
 And whanne the thevis this vndirstood,
 Non lengere there they ne Abood, 156

But to the heithe of the Roche Sekerlye,
 Ful faste these thevis gonnen hem hye ;
 And After hem xxx knyhtes goode,

That departed Owt of that floode ; 160
 So with-Owten, thritty there were,
 And with-Inne, xix theves In fere ;

For alle the Remnaunt of þese theves tho
 Weren slayn, And In-to the Se I-do. 164

And whanne this Sawt began to gynne,
 These theves wrowhten A corsid gynne ;
 They Rolled down I that plas

A qwarter Of a galeye þat broken was, 168
 That hevy & boistous it was to be-holde ;
 And down it Cam with strengthe manifolde,

And fil Anon down Into the Se,
 Where-with xi. of Pompees knyhtes slow he, 172
 Where-offen pompee hadde so gret Care,
 Anon him Self to the Roche gan fare,

And swoor ‘that he hadde levere to dye,
 But avenged he Were there Otterlye, 176
 That there so falsly hadde slain his knyhtes
 At thike same tyme with here fyhtes.’

Thanne On of his knythes there Anon,
 That say In what peryl that he wolde gon, 180
 And Conseilled him “ forto Abyde
 Til it were more to the day tyde,
 And I schal 3ow Certefien Everidel

How On these theves to ben Avenged wel ; 184
Another Knight
advis'd him to
put off his attack.

Thanne scholen 3e non men lese,
 Ne putten 3owre self Into non gret deseisse."
 Thanne Pompee Axede him Anon,
 In What Manere that it Mihte gon. 188
 "Sire, of this sawt 3e scholen A while reste ;
 I hope it schal be for 3oure beste."

[1 ? he] But Evere they¹ maden sorwe & wo,
 For hise goode knyhtes weren slayn so. 192
 He forto lesen so mani goode knihtes
 For A fewe theves In tho fyhtes,

Pompey was
 asham'd to lose
 so many knights. Ful gret schame to him he thowhte it was,
 His knyhtes so to lesen In theke Cas. 196

Next morning And On the Morwe whanne it was day lyht,
 And Pompee of that Roch hadde A syht,
 So strong A thing say he neuere non
 As thiike Roche that he loked vppon ; 200
 'And non wondir it hadd ben,' seide he Anon,
 'Thowgh his knyhtes hadde ben slayn Echon.'

he consulted
 his Knights. Thanne of his knyhtes he Axede Counsaile,
 3if to that Roche they Cowden Owght Availle ; 204
 But non Of hem that was there

Cowde him Counseillen In non Manere ;
 They thought the
 Pirates must be
 starvd out. For they seiden to him Certainle
 But 3if be Enfamyne it² wolde not be.³ 208

[2 MS in] Whanne þ^e kyng of hem hadde non Oþer chere,
 He be-thowghte him In Another Manere,
 That hem he wolde distroyen Anon
 Be Angwisch Of fyr þere Euerychon. 212

But Pompey
 had a great
 fire lighted, Anon A gret fere he let there dyhte
 Of Olde schepes And Galeyes, þat brenden so bryhte,
 That At theke Roche persched hadde been,
 As all the peple there Myhte it seen ; 216

to smoke the
 Pirates out of
 their cave, So that this feer there brende so longe tho,
 That Alle the smolder Into þat kave gan go ;

³ Car il ne quidoient pas ke ele peust estre prise sans afamer.—A.

- For that feer to stawnchen hadden they non miht,
 But Enere this feer brende ful lyht. 220
- And they benethe gonne hem defende
 With Arwes & stones that they gonnen vp sende ;
 And they Aboven defended hem thore
 With speris & cleyves wondirly Sore. 224
- And whanne this feer gan brennen so briht,
 The thevis tooken fresch water Anon riht—
 Where-Offen they hadden Som plente tho—
 And In-to that Feer they gonnen it do ; 228
- Thanne Alle the smoke & þ^e flawme, I þ^e plyht,
 Into that Cave wente there Anon Ryht,
 And they benethe schetten ful sore,
 And stones vp threw *with* Engynes thore, 232
- So that they slown fowre of the felowns
 That hadden don sweche distroctiouns.
 And whanne these thevis Syen this,
 Aȝen to þ^e Cave þey wenten *with*-Owten Mys ; 236
- But þere weren they not wel at Ese,
 So Evel this Feer it dide hem plese.
 And whanne they seyen it Miht not be,
 Alle Anon Owt of that kave gonnen they fle, 240
- And *with* Alle here myht And strengthe ther
 They purposed to stawnchen this feer.
 And thanne these knyhtes to hem Ronne,
 And there sore begeringe they begonne ;¹ 244
- And the Felowns hem defendid sore,
 As they that Maymed & Greved wore.
 And whanne this pompee gan this beholde,
 For deol his herte gan wexen ful Colde ; 248
- And to that Rooch he hentred Anon,
 To-ward þ^e feer, As faste As he Cowde Gon.
 Anon Aȝen to the Cave they gonnen to Ronne,
 For non lengere nolden they blynne ; 252

while his men
shot at them.

The Pirates
threw water on
the fire.

This made the
smoke in their
cave worse.

Pompey's men
then slew four
Thieves.

The rest came
out of the Cave
to put the fire
out,

but Pompey

drove them
back into it.

¹ Et li chiualer lor laissent courre : si se combatoient moult durement a aus.—A.

And Pompe After hem tho sewede faste—
 For to hem hadde he ful gret haste—
 Pompey slew 5
 more Thieves. Where that he of hem Slow there fyve ;
 Thanne lesten there but xiiii On lyve¹ ; 256
 To wheche they benethen² schotten ful sore,
 & Manie of hem horten thore,
 The others
 wounded him. So that Pompe him-self hurt *with* hem was
 In thre stedis In that Same plas. 260
 And whanne that this beheld Pompees knyghtes,
 That he was so vegorous In fyhtes,
 But he and his
 Knights drove Vppe to the Roche they gonnen to wyne,³
 To sosteine here Lord Aȝens hem with-Inne ; 264
 So that pompee ful Sore gan fyhte,
 the Thieves
 back into their
 cave. And drof these Felouns Into the Cave Anon Ryht,
 And putten hem Alle to Mischef,
 Thihe lerrers, that Errawnt thef. 268
 And whanne this lerrers bethowhte him tho
 That they xiiij Of On Man dispised weren so,
 Owt they Comen Al On Abrest ;
 They soon
 sallid out, And this lerrers On pompees Faste threst, 272
 And took pompees be bothe scholdres tho,
 and Fowcairs
 tried to thrust
 Pompey into
 the fire. There In that Fer him forto haueu do ;
 But he myhte not Allying for his knyhtes,
 But down Fillen they bothe Anon Ryhtes. 276
 Pompey swoond. But Pompee there in Swowneng lay,
 Fowcairs's arms
 broke, And bothen Armes of lerrers borsten, in fay.
 Thanne they benethe Gonnen this beholde,
 And to here Lord Ronne Manifolde, 280
 And to the Schip they him gan bere,
 And In a Cowche they leyden hem there.
 and he was taken
 prisoner. Thanne token they thys fals lerrers,
 And him kepte As A thef So fers. 284
 And Alle this whille fowghten the knyhtes
 Vppon the Roche, and slowgh down Ryhtes.
 And In this mene whille Of fyhgtenng,
 Awook Pompee Owt Of his swowneng, 288

¹ So that 19 - 4 - 5 = 14 (!). ² ? aboven. ³ MS wynee.

- Where-offen his Meyne ful glad they were,
 Whanne that he was Recouered there.
 Thanne Merveilled Pompe wondir sore
 How that In the Schipe he Cam thore ; 292
 Thanne his Meyne gan him to telle,
 In what Maner and how þat he felle.
- Thanne this pompee vp Ros Anon,
 And Aȝen to that Roche gan he to gon 296
 With a ful good strong Spere In honde,
 Where-with he wrowhte þe theves schonde
 And to that Cave he Entred Again,
 And there with-Inne he hath hem Slayn, 300
 And there threw hem Into the Se,
 The Fysches Mete Al forto be.
- Thanne Cam he to the Schipe Again,
 Where-Offen his Meyne was ful fayn. 304
 Thanne Comanded he to taken this lerrers,
 That was a thief So strong and fers,
 To bersten bothen his thyes and Ek his bak,
 And Into the se Casten him with-Owten lak, 308
 Thus deliuered thanne Sire pompee
 That Roche Of felowns, As I telle the.
- And to Rome seilled he streyht Agein,
 As I telle ȝow now for certein ; 312
 And from Rome to Jerusalem he wente,
 Where that he stabled his hors presente
 In the holy temple Of Owre lord.
- Thanne to him Cam seint Petir At On word, 316
 And seide to hym In this Manere :
 “ Pompee, thow forsakest thi maneres here,
 And dost moche wers thanne dide lerrers,—
 That was a felown bothe strong and fers,— 320
 Thy stable thus here forto Make
 The heyest hows, that for goddis Sake
 Was mad to don Inne his Servise.
 Now thow þat hows gynnest to dispise, 324

Pompey revird
on board his
ship ;

went again to
the Rock,

and threw all the
Pirates into the
sea.

Then he had
Fowcairs's thighs
and his back
broken,

and his body cast
into the sea.

Pompey then
saild to Rome ;

and then
to Jerusalem,
where he stabld
his horses in the
Temple.

St Peter
rebuk't him
for it,
and said he was
worse than
Fowcairs.

Wherefore I may wel liknen the
To Forcaus, that felown sire, *perde*."

Pompey then
left Jerusalem,

Thanne from Jerusalem þis pompe wente,
And charged Al his Men wit goode Ente[n]te], 328

and bade his
men not talk
of his vengeance
on the Pirate
Fowcairs.

'They schokden neuere Of this forcaus speke,
In what maner On him he was A-wreke ;
For to him hadde it ben gret velonie,
Vppon A thef to han set his hol Navye ;' 332

For it was On of the grettest prowesse
That Evere dide þ^e Emperowr In Ony distresse. 334

CHAPTER XXI.

Of Mordreins (Evalach) on "The Roek Perilous," and the wonders he saw there (p. 256). How Mordreins is in great sorrow (p. 257), and while he is weeping he sees a silver ship approach, with a fair man on board (p. 257), who lands, and talks to him ; says he is a crafty man (p. 258) ; and his name is 'On. & Al. Only.' (p. 259). He comforts the King (p. 259) ; and tells him that God has not forgotten him, but will give him all he asks for (p. 260). The King is so joyful that he is almost in a trance till the ship and the good man vanish (p. 261). Mordreins concludes that the man came from God (p. 261). He then sees another gorgeously coverd ship arrive (p. 262), from which a lovely woman lands (p. 262), who talks with him, and asks him to be lord of herself and her lands (p. 263), and tempts him to forsake his new faith, telling him of the danger Naseiens (Seraphe) is in (p. 264), and of the evils that will befall him—Mordreins—if he stops in the island (p. 265).

Now Of this Emperour let we now be,
King Mordreins And Aȝen to this kyng now torne we,
That into this Roche Is now I-browht,
And In what Maner ne Wot he nowht. 4

sits, miserable,
on his Rock,

And there sit he In pensifnesse & In deseise,
& With him non thing þat may him plese ;
And faste Abowtes he loked him there,

sky and sea alone
about him.

But hevене & the so he ne sawh nowhere ; 8
Ne non sustenance there ne was,
But Al disolat In that same plas ;

Also, dwelling was there non,
 But hydows & sterne that Roch of ston ; 12
 And On þat Rock was there non weye
 But A path that to þ^e Cave wenten sothlye. There's only one
path on the Rock.
 Thanne loked he vppon the tothir side ;
 He ne sawh non Comfort In that tyde, 16
 But dirkenesse & hard Roche there.
 Thanne set he him down with hevy Chere,
 And be-gan to sighen ful sore,
 To wepen & wringen ȝit wel more. 20 Mordreins sighs
and weeps,
 Thanne Anon thowghte he In his herte—
 Whiche thowght him myhte not Asterte—
 That Owre lord him hadde forgeten Clene,
 That he there so Was browht In tene. 24 thinks God has
clean forgotten
him.

And thus as he was In this morneng,
 The water Of his Eyen Cam renneng :
 Him thowghte þat the wawes of þe se,
 A wondirful Noise Maden hee ; 28
 And as he lokede tho him Abowte,
 He saw Come seilling A schipe wel stowte ; Then he sees a
beautiful ship,
 The wheche schipe was ful of Bewte,
 And A wondir fair Man there-Inne to be, 32 with a most
fair man on
board,
 That to-for In the schipe him thowhte he was,
 Sitteng Al-gate In that same plas ;
 And toward that Roche he drow ful faste,
 Til that to the Roche he Cam Atte laste. 36 come to the Rock.
 The schipe, Al Of Silver it was,
 The Naylles Of gold In that plas ;
 And In Middis Of that schipe was there
 A fair Crois In that Manere. 40 Anil the ship
is a Cross.

And whanne this schip to þ^e Roche gan Aplye,
 Alle the swete savours him thowhte sekerly
 That Evere weren groweng In Oni plas,
 Him thowhte that In theke schipe tho was. 44
 And whanne the Crois he gan to Aspie,
 Anon In his herte he thowhte In hye,

	That non wikked thing ne myhte be In plas þere the Cros was Certainle.	48
The fair man lands.	Owt of the schipe Cam this faire man tho, And the kyng Aȝens him gan go :	
Mordreins welcomes him, [leaf 19]	"Sire," he seide, "welcome ȝe be Into this plase now Certainle !"	52
	And with that he knelid a-down, "Welcome Sire, hidir, Of Renown !"	
	Thanne Axede this fair Man Certainle, "Sire, Of what Contre now be ȝe ?"	56
	Thanne Answerid the kyng, & seide tho, "A Cristen Man, Sire, I am here, lo."	
	Thanne Axede him this goode man tho, 'In what Maner he gan thedir to go.'	60
	Thanne Answerid the kyng Ageyn, "Sire, I wot Neuere now In Certain."	
and asks him who he is.	Thanne the king Axede him ful snelle, Whens þat he was, he Wold him telle.	64
	Thanne Answerid the goodman him Agein, "Sire, A Crafty Man I am Certain,	
'A Crafty Man,	That nowher non swich Is, in non Contre, So sotel A man As ȝe here now Se ;	68
	For sweche Craftes As I kan do, Of Alle men In Erthe konnen it no mo."	
	Thanne Axede the kyng Of him there, 'What Maner thinges tho Craftes were.'	72
who can make foul, fair ;	He seide, "that Owther fowl man Oþer fowl womman, Into Grete bewte he cowde torne than ;	
fools, wise ;	Also A fool, A Wis man kan I Make ;	
poor, rich ;	A pore Man, gret Richesse to take ;	76
	And a low Man kan I Maken hye, I seie the, Sire, Certainlie."	
	"Now Certes, Sire," tho quod the kyng, "This may wel ben A Wondirful werkyng :	80
	Now, worthi Sire, And it ȝowre plesing wolde be, ȝowre Name that ȝe wolden tellen me."	

“Sire, Gladly, Er I hennes wil gon;
 My name to tellen the Anon,—
 “On · & · Al · Only ·” it is Mi Name,
 Sire, I the seie *with-owten* blame.”

84 and my name is
 “One and All
 Only.”

Thanne *quod* the king, “sire, Certainly
 That is a Fair Name, and A ful hy. 88

Sire,” *quod* the king *with* mylde vois,
 “Me semeth, as be the signe Of þ^e Crois
 That ȝe haven In ȝowre Compenie here,
 That to Jesus Crist Affiawnee ȝe bere.” 92

“That is soth,” *quod* this good man tho,
 “For with-Owten him *non* goodnesse May be do ;
 And ho þat the signe Of the Crois In his Compeni have,
 From Alle perilles he may ben Save. 96

Therfore be war, I rede now to the,
 That what peple so Evere thou se,
 But ȝif the signe of þ^e Cros be hem Amo eg,
 With hem thow talke, I Rede, not long.” 100

Beware that you
 talk to no folk
 who haven't the
 sign of the Cross
 among 'em.

Ful Mochel spak this goodman tho
 To the kyng that In the Roche was I-do ;
 Sweche wordis Of Comfort to him he spak,
 That Alle his hevynesse he gan to forsak ; 104
 Nethir Of Mete ne drinke he ne thowhte ;
 In so mochel Joye this good man him browhte.

Thanne Axede him the kyng tho,
 “In what Maner he scholde do, 108
 And whethir he scholde þere long Abyde,
 Owther thens to Gon *with-In* schort tyde.”

“Ne seist thou,” *quod* this good man Ageyn,
 “That thou belevest In God Certeyn ?” 112

And as you
 believe in God,

“ȝe forsothe, Sire,” *quod* the Kyng,
 “And that I do Ouer Alle thing,
 Only & Al In him I beleve,
 Of wheche schal *non* man me Repreve.” 116

“Sethen thanne that thou dost so,”
 Quod the good man Aȝen to him tho,

be sure that
He will not
forget you.

“ Ful Sekir thanne Mihtest þou be,
That he ne wel Not Forȝeten the, 120

Ne non that In him hath Remeinbraunce,
In what degre he be, Other In what stawnse,
In sekir, sere king, I telle it to the,
That God ne¹ wil not forȝeten the ; 124

And therto, what thing þat thou wilt Crave,
Sekir to be, thou myht it have.
Sire, tak thou al this for verite,
Al that Euere now I haue told to the ; 128

Whoever puts his
trust in God,

For who that In God doth putten his Creauunce,
Him may not faille with-Owten variance,
That he ne schal haue, At his nede,
Of Alle thing that he wele him bede ; 132

shall have
whatever he
prays for.

For man hath he In so gret Cherte,
Of non thing so moche, I telle it the.
Therefore man, On him to taken non thing I rede,
But swich thing As God him bede ; 136

Let him not
be anxious,

And ȝif A man In him Self to Moche thenke,
And with distorbilons Maketh his herte to swenke,
So myhte he fallen I[n] desperaunce ;
Swich a thing myhte ben his Chauce.” 140

or he'll fall into
despair,

“ Now, good sire,” quod the King tho,
“ May I thanne Only to God trosten vnto,
Of alle thing that me nedith to have,
Other what thing that I wele krave ; 144

And that God wele thenken On Me,
Trowe ȝe, sere, that this wil be ? ”

“ A, sire,” quod this goode man tho,
“ Lo, now In desperaunce þou Art I-do, 148

as you have
done.

That thenkest & seist As thou dost here,
In-to A fowl disperawnce þou fallest there.

But change
your mood,

Therefore I rede the, Ouer Alle thing,
That Into bettere Conseille þin herte þou bring, 152

set your heart on
the Trinity.

And Ouer Alle thing I rede the,
Thin mynde thou sette vpon þe Trenite ;

And have Minde how Salamon the kyng
 To his Sone Evere 3af teching, 156 Remember
 'That Evere God to worschepe scholde he, Solomon's words,
 In what maner place that so Evere he be : "Worship God
 Thanne dar the dredyn Of non thing : ' everywhere ;
 Thus 3af Sampson to his son lerneng." 160 and you need
 fear nothing."

In the mene whille that this good Man
 Of the Schipe to the kyng Spak than,
 The kyng so loyful Of his worrdis was,
 As he hem herkenid In that plas, 164 Mordreins is so
 So that he fyl In a gret stodye tho, rejoice that he
 And Merveilled how this thing myhte go, falls into a brown
 And whethir It were In A dremenge, study.
 Owther where that he was slepinge. 168
 And thus A long tyme he him thowhte
 In what maner that he thedir was browhte,
 Of wheche he Cowde knowen non Certeinte
 Of this Mater 3it In non manere degre. 172

And whanne Owt of this thowht he gan to gon, And when he
 To his kende Memorie he Cam Anon, wakes up,
 And abowtes him he lokede wel faste,
 But he ne Cowde weten how he Awey paste, 176 he can't tell how
 For Nethir Of Schipe ne Man he Say, the Good Man has
 Whech that to him Aperid that day. past away.

And whanne bothe Schipe & man was Agon,
 Into A gret Morneng he fyl Anon ; 180
 But In his herte he thowghte ful Certainlye
 That thike man From God kam An hye ;
 For he wiste wel be the Signe of the Crois
 That it was Only be goddis voys ; 184
 For And he hadde been A dedly man,
 He Cowde not han Spoken As he dide than.
 And Also he wiste Ful Sekerly,
 He Cowde not han gon Awey so previly 188
 3yf Erthlich Man he hadde I-ben,
 Other wise he scholde han him seen ;

But he thinks
 the Man came
 from God,

and was not
 mortal.

	Wherfore his herte was moche the more On god In Al his werkis thore.	192
Mordreins	Ful longe In this thougth þe kyng Abod ; Other whiles he sat, & Oþer whiles he stood. He gan to loken vppon the lefte partye, And thus Sone he gan to Asprie,	196
then sees another Ship coming to his Rock,	He Sawh where Cam a schip Anon Toward the Roche Forto gon ; That Schipe was wondirly faire A-dyht, As him thowhte to his Syht ;	200
royally adorn'd,	And þer nas non thing Abowte, But Rialy keuered with-linne & with-Owte ; Into the harde waves Of the Se That Schipe was keuered ful Certainle ;	204
but no one see- able on board.	But nethir Man ne womman Cowde he se, That Schip to Governe In non degre. And At the Roche it Aryved Anon	208
Howe'er, when it gets to the Rock,	Also swithe as it Myhte gon. And whanne the king gan this beholde, He merueilled þer-offen Mani folde, What thike Schipe Miht signefie, That to the Roche so faste gan hie,	212
	And what maner of thing it sowhte there, That thedir Cam In swich Manere ; And Ewere this Schipe he beheld there, And of the Aray Alle the manere.	216
the loveliest woman on feet steps out of it,	Thanne sawh he there isswen Anon The fairest womman that of feet myht gon : Thanne the kyng Abaisched he was Of thike Merveille In that plas ;	220
	Neuertheles ȝit he seide, " Welcome ȝe be. Faire womman, Into this Contre." Thanne Answerid sche Agein, " And ȝe ben welcome, Sire, Certain,	224
and greets Mordreins sweetly.	As man that I most desire to se Of Alle men levenge, I telle it the.	

- Eualach," seide this lady tho,
 "Al my lyve ȝit hider-to, 228 The Fair Woman offers
 So gret lust I haue to speken *with* the,
 And now Am I glad I may the se ;
 And now thow Art in this plase here,
 With the to speken I schal haue leysere ; 232
 I schal the lede, and thow wilt gon *with* me,
 Into þ^e fairest place that euer man May se."
 "Now Certes, dame," *quod* the kyng,
 "I merueille me mochel Of myn hider Comeng, 236
 For I not ho that hedir me browhte,
 Ne nethir sen him neuere I ne mowhte,
 Ne neuere hennes ne wil I go,
 That til Aȝen he me wil Comen to, 240
 That me In to this place browhte ;
 Oþer wise cam It not In to My thowhte."
 "Be my trowthe, sire," *quod* sche thanne,
 "ȝit spekist thow As A trewe Manne, 244
 For I the browhte Into this plase,
 To speken with the, for I wolde han space ;
 And be me hens schalt thow go,
 And be non Other, troste wel therto. 248
 And ȝif thow wilt not forsaken my Compenye,
 I schal the bringen to hygh seignourie,
 And maken the Lord Ouer Al my lond,
 Which that I holde In Min honde." 252
 "Dame," *quod* the Kyng to hire Agayn,
 "Of this wolde I weten ful fayn,
 What myht ȝe han forto do
 Az now ȝe sein me vnto." 256
 "Be my feith," *quod* sche, "Sire," Again,
 "Of that power I Am Certain,
 To beren A body where þat my liking Is,
 And theus him to fetten *with*-Owten Mis." 260
 "Dame, I vndirstond thy talkyng ;
 But a man of a more wondirful werkynge

to take Mordreins
away with her.

She says she
brouht him to
the Rock to talk
to him ;

and if he'll
hold to her,
she'll bring him
to honour.

She can move a
body where she
likes.

- Have I herd Sein Certain there is,
 That kan don moche more than this, 264
 For he kan Maken of Fowle *men faire* ;
 Of Folis, wise *men* & debonaire ;
 And Pore Men, to ben Riche In Ech degre :
 This Man A Maister, me thinketh, is he ; 268
 And this May non Man don, Certainle,
 But ȝif þ^e signe of þ^e holy Cros *with* him be.”
 “A! Eualach,” quod¹ this womman thanne,
 “Thow Art A fool, & non wis Manne ! 272
 Thow Art desceined In thy beleve ;
 And that Anon I wele the preve.
 For As longe As thou holdest this Creauunce
 Of wheche thow hast Mad variawnce, 276
 In pes ne Reste Schat thow neuere be
 Whiles that beleve Is In the ;
 For thou knowest not ȝit the Endyng
 Of thi Sorewe, nether the begynneng ; 280
 For thi Brothir, Sire Seraphe,
 In thi paleis lith in ful hard degre,
 That it Ascapen neuere schal he,
 But ȝif it the more wondir be.” 284
 “A! dame,” quod the kyng Anon,
 “How mown ȝe knowen swich thing be don ?”
 “For,” quod sche, “I knowe this As wel
 As thi selven Everidel, 288
 How thow were left Owt of thi bed,
 & he A-bod stille In that sted.”
 Thanne the kyng Abasched him sore
 For þ^e wordes he herde thore, 292
 And was Aferd lest his brother scholde die,
 For tokenis that sche seide so Certainlye.
 Thanne King Eualach Anon with-Aile
 Nygh In wanhope hadde I-falle, 296
 And wende that God had him forgote,
 So this womman Made him tho dote.

[¹ MS quod
Eualach]
She says
Mordreins is a
fool to be a
Christian.

He'll never be
in peace while
he is one.

Nasciens is
dangerously ill.

She knows it
as well as that
Mordreins was
carried away
from him.

Mordreins nearly
falls into despair.

Thanne seide this womman to him tho :

- “Eualach, and thow my wille wilt do, 300 The Fair Woman
I schal the setten Azen In-to thi lond, offers Mordreins
And Al welthes bringen Into thin hond. safe return home
For wete thow, Eualach, In Certein, and wealth,
- Owt of this plase gost þou not heyn, 304
But 3if it be Onlich by me, if he'll but do
Owt of this plase schalt þou neuere fle ; her will.
- And here schalt thow Enfamyned be,
And many mo wondris 3it schalt þou se ; 308
For 3if thow longe here Abyde, If not, he'll
Thy wittes schalt þou lesen þis tyde. be starvd.
- And 3if that thou wilt gon with me,
A gret lord schal I Maken the ; 312
And 3if thow wilt here lengere dwelle,
Thow schalt be lost, bothe flesch & felle.”

CHAPTER XXII.

Still of the wonders King Mordreins (or Evalach) saw on the Rock Perilous (p. 266-276). How he asks the Fair Woman out of the ship, where he is, and how far off from his land (p. 266) ; but he will not go with her ; and how she sails away. How he sees a great tempest rise (p. 267) ; and how he thinks over the woman's prophecy of his misery, and over his former greatness (p. 268). How he looks about for a place to sleep in, and finds the Cave : but, on trying to enter it, is struck down (p. 268). How he sees a great tempest ; and then a great darkness comes, and he lies all night in a swoon. In the morning he is awoke by the rays of the sun ; he makes the sign of the cross (p. 269), recovers his senses, and prays to God. He then sees again the first ship (p. 270) ; and the Good Man lands from it, greets him, and preaches to him about his want of faith (p. 271) : of how God helps his servants (p. 271-272) ; of the difference between the flesh and the spirit (p. 273) ; and of the members of the soul (p. 274). Mordreins then asks him about the Fair Woman (p. 275) ; and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 275). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 276).

[leaf 20] Thanne sat this kyng in gret stodyng,
 And thowhte what to don of al this thing ;
 Whethir with that lady he scholde go,
 That sche seide so wel him louede tho, 4
 And therto so ful of Sapiense,
 Lyk As sche wede In his *presense*.¹

Thanne Eualach Clepid this womman tho,
 And Axede hire ‘ 3if sche Cowde Owht do 8
 To tellen him In what plase þat he were ;
 And how fer from his londis there.’
 “ 3e,” quod this womman tho Anon Riht,
 “ Al this schal I the tellen Astyht. 12

“ In *Port Peril*,” she says,
 Of port peryl this Roche bereth the name,
 A perilows Roch, And Of gret Fame ;
 And Owt of thy kyngdom Art thou here

“ 17 days’ journey off your kingdom.” xvii. dayes Iornees, Al In fere ; 16
 For A gret Iorne for A schipe it were,
 In a Monthe & .ix. dayes from thens to ben here.
 So that there schalt thou neuere haue dwellynge
 But 3if so be that I thedyr þe bringe.” 20

And I alone can take you back,
 Thanne Abasched was he mochel more
 Thanne he was Ony tym be-fore,
 That he was so fer from his kingdom
 I-browht In-to A straunge Regiown : 24
 Thanne In gret thowht sat this kyng,
 And þere made mochel Morneng.

Thanne seide this womman to him tho,
 “ Sire Eualach, wherto thenken 3e so ? 28
 3if 3e wilen don Aftir My biddinge,
 Into a ful delitable plase I schal the bringe ;
 And 3if thou wilt not don as I the seye,
 Many wondir happes schalt þou han In feye ; 32
 And so Manie Combrawnees scholen Comen to þe,
 That with-Inne ful schort tyme schalt þou se,

¹ et qui de si grant sapienche estoit plaine, ke ele li disoit chou qui li estoit auenu, et chou qui li deuoit enchore auenir.—A. 7 wede, l. 6, *for* semede or 3ede.

So þat þou wost ben hid in þ^e most Caytifis plase
That Evere On Erthe ȝit Mad wase."

36

Thanne the kyng Abasched him sore,
That to hire wordis mihte he speke no more.
And whanne sche say þat it wolde not be,

Mordreins won't
answer the Fair
Woman's appeals.

That Answere mihte non Getten sche,
Sche torned hire Schipe, and Gan to go
Streyht Aȝen Into the highe se tho.

40

So she sails
away.

Thanne Anon the king Cast vp his hed,
And saw where sche seilled In that sted

44

Fer Amyddis the grete throwenge se,
Where that grete Merveilles Anon say he ;—

The grettest tempest him thowte was there,
And the Moste wondirful that was o-where ;

48

A terrific tempest
rises,

So that him thowghte þat Al the Se
Ouer Al the world schold han be ;

And In Middis Of that tempest,

There was the Schipe Althermost.

52

Thus Sone there Cam A wyndes blast,

And that Schipe there Ouer Cast.

and upsets her
ship.

And As the kyng On þ^e Roch there sat,

With his Eyen he beheld Al that,

56

And wondred mochel In his thowht

What schipe it was that the womman browht.

Thanne this kyng bethowhte him tho,

Mordreins

That Of him self it was Evel I-do

60

That he ne hadde Enqwered what sche hadde be,

& what hire Name was, & Of what Contre ;

For he here supposed neuere to se,

Therefore here Name haven knowen wolde he.

64

Thanne of hire wordes sore he thowghte,

How that In Reste he scholde be nowhte

As long as he held that Creaunse ;

Ful Often he thowghte vpon this Chaunce ;

68

thinks over
her words,
that as long as
he's a Christian,
he'll never be in
peace.

And For sorwe of this tydinge

He ne wiste to don non thing.

	Thanne gan he to Remembren him Anon	
	How worthily he was wont to Gon,	72
Mordreins thinks over his former riches and honour,	Of his Richesse, & Of his honoure, And On his lordschepis In that stowur ; And sethen he thowhte thanne Aȝen	
	In what persecucioun he hadde ben	76
and his sufferings since he's been a Christian.	Sethen Cristen Man that he was, What he hadde Suffred In diuers plas ; And thus In disperawnce he gan to falle	
	Tyl Aȝens the Nilt Sore with Alle.	80
	Thanne he bethowhte him Anon, How that Ony wyse he myhte don ; For the Roche was A wastable plase, And non Resteng there-Inne Nas.	84
He goes into the Cave on the Rock,	Thanne fond the king the grees there riht That to thike Cave wente ful streiht, Whiche was bothe ful dirk & blak, & hidows On to looken with many A lak ;	88
	For long tyme was it past be-fore That Evere Ony levyng man was thore. And to hym self he gan to seye, “ Sekerly, with-Owten wile I not lye,	92
	But entren I wile Into this Cave, There-Inne Min herberwe forto have.”	
and at the first step is smitten to the ground,	And the ferste foot that with-Inne he sette, Plat to the Grownd he was smette ;	96
	For him thowhte that On with two hondis him took, And Evene to therthe there him schook.	
where he lies swooning.	And thus lay the king In swowneng In þis Manere Thorwgh the Fal that he hadde there.	100
When he revives	And whanne of his swowneng he A-wook, Vppon the Entre Of the Cave he gan to look ; And thus As he In this thowht gan dwelle,	
he sees a wonder- ful tempest,	A wondirful tempest there befelle, That him thowghte the waves of þe se Into the hevene wolden fle,	104

And Al to-berste bothe lond & ston :

Thus him thoughte there Ryht Anon. 103

Thanne Cam there so grete A dirknesse

and then a thick
darkness.

That browhte him in moche distresse,

That him self he ne myhte not se

No more thanne In A pit he hadde I-be. 112

And whanne Of alle thinge he hadde lost þ^e siht,

And þat non thing he sen ne myht,

More Abasched thanne he tho was,

He is terribly
frightend

Was neuere Man ȝit In non plas ; 116

But Aftir this gret drede Anon,

Good Comfort to him was sent ful son.

And whanne In this dirknesse he hadde longe be,

And for drede lost bothe wit & Memore, 120

He ne wiste for drede what to do,

And In this thowht longe Abod he so.

And al the nyht lay this kyng

all night.

As In Maner he hadde ben In Sowneng, 124

That from him Self he was ful Clene,

For On him non Otherwise ne was it sene.

And whanne that it was goddis wille,

The Clernesne Of day there to fulfille, 128

But in the
morning the
sun-beams

And the bemes of the sonne Bryht

Into¹ Alle the Erthe it schon ful lyht,

The kyng that vppon the Grees lay

To-fore the Cave dore, As I the Say, 132

Vppon his Face the sonne þere schon,

wake him,

Where-with he A-wook Ryht Anon,

And his Eyen Open he gan to Caste,

And Abowtes him he loked ful faste ; 136

And whanne that the Se he loked vppon,

And Ek the Roch that he lay There on,

He lefte vpe his Riht hond Au hy,

And the Signe of the Crois made devoutly. 140

and he makes
the sign of the
Cross.

Thanne Cam he to his Mynde Agein

As he to-forn was Al In Certein,

¹ MS into to.

And kneling, to God made his preyere
 In this Maner As ȝe scholen here : 144
 Then Mordreins
 prays to God
 " O thow swete lord God Almyhty,
 That Comfort And Ese dost to Alle Sory,
 And me hast deliuered of Manie gret distresse,
 Of Mani Aventures, & Of Mani heveynesse ; 148
 And Of Mani hevynesses which¹ weren Comenge,
 Thow me deliueredest, thow Glorious kynge !
 O goode lord god, I am thi Creature
 To whom thow hast ben ful deboneure, 152
 And to me hast Schewed gret Mercy,
 To Me, lord, that ne Am no thing worthi ;
 And my Sowle to helle Scholde han went,
 Ne hadde ben thy Mercy, God lord Omnipotent ; 156
 And thy Mercy from helle it gan to withdrawe,
 And browhtest it Into the Cristene lawe ;
 to keep and
 defend him from
 the temptations
 of the Devil,
 So, goode lord, me kepe & defende,
 And Euere thy Grace that thow me Sende ; 160
 And that the devel ne tempte not me,
 Whom I haue forsaken, & Only taken me to the ;
 Whose werkis & him I have forsake,
 And to thy mercy Onlich, lord, I me betake." 164
 Whanne he thus his preyere hadde I-do,
 Ful faste Abowte him loked he tho.
 He sees the
 Good Man's
 ship coming
 Owt Of the Est he Saw Comen thore
 The fair Schip that he say þ^e day before, 168
 Where-Inne that was the goode man
 That of so mochel goodnesse to him spak than.
 And whanne he Saw that it was he,
 Ful glad and blithe he gan forto be, 172
 And alle his Sorewes forȝat he thanne,
 For Joye to speken with this good Manne.
 Thanne ful faste he gan to Crie
 Of Alle his trespas there to god Merceye. 176
 to the Rock.
 And whanne he Say the Schipe to the Roche gon,
 Evere to the foot of the Roch he Cam Anon,

¹ MS we.

And Into that Schipe he lokede there,
 And Say there-Inne thinges of diuers Manere, 180
 Bothe Richesse, Jowelles, & vitaille Also,
 That to Ony lyveng Man belonged to.

And whanne the Same good man he Say,
 That to him hadde spoken the formere day, 184
 And seide, "Sire, Ryht welcome ȝe be
 Into this Roche ful Certainle!"

Thanne this goodman Owt of þ^e schipe wente
 Vp to the Roche tho, veramente, 188
 And Axed the kyng how he dide fare
 Sithen þ^e tyme that he was thare.

"Forsothe, sire," quod the king tho,
 "I Was neuere so ful of Sorwe & Wo 192
 As that, Goode sire, I have I-be,
 Sethen the tyme ȝe partid from me."

Thanne gan he him forto telle
 What Aventures that him befelle, 196
 And Of that Fairre wommans Comeng,
 And of mani Anothir Aventures thing.

Thanne Answerid him tho this good Man
 With a smyleng Chere Anon than : 200
 "O thow Man ful litel of beleve,
 Ful litel thing May the Greve.

And thou stedfast In beleve wost be,
 þer nys non thing that myhte Greven the ; 204
 For And thow wost thenken on hem þat the bowht,
 Troste thow wel, he forgeteth the nowht ;
 And ȝif thow Attenden wilt to his Servise,

He nele the forgeten In non wise ; 208
 As dauid seith In the Sawter book—
 Hos wele there aftir there-Inne look—

'Owre lord is Redy In Alle wise
 To hem that hym Clepen In his Servise.' 212
 In this loke thow have stedfast Creaunce,
 And thanne schalt thow, with-Owten variaunce,

Mordreins
welcomes the
Good Man ;

and tells him of
his sorrows

and adventures.

The Good Man
reproves him for
his want of faith,

and bids him
remember

that God is
always ready
to help His
servants.

The Good Man
tells Mordreins
that God will
take him from
the Rock.

[Have al] where vppon thin herte wil thenke,
Redy to the, whethir þou wake Oþer wyne. 216
And thowgh A while that here thou be
Here In preson, As thou Miht Se,
Abasche the not for thy beyng ;
Ful wel hens he wyl the bringe, 220
And qwiten the A hundred fold More
Thanne for him dist thou Owht fore ;
And more Gwerdoun schalt thou have
Thanne Evere thin herte kan thenken oþer krave, 224
As witnesseth david the prophete,
Where As he Seith these wordes swete,

God looses those
that are bound.

‘God vnbindeth that is I-bownde,
& of here peynes hem loseth In a stownde ; 228
For God, the hurte men he keuereth sone,
And þe wikked to goodnesse torneth Anone,
Oure God, þe Ryhtwos loveth Ryht Wel,
The Orphanes he gouerneth Ech del.’ 232

Sin comes from
the flesh,

“This Owhtest thou to have In knowenge,
And holych In thy sperit Remembringe :
¹And thou In thyh herte that þou Synne,
It Cometh on of him self More ne mynne, 236
But On Of thy flesches frelte ;
Here-offen Sekyr Myhtest þou be ;
For the Flesch, dedlich it is,

not from the
Heart,
which is spiritual.

And so thin herte sekerly It Nis ; 240
For thin herte, it is speritwel,

¹—¹ Et nepourquant, se il auient aucune fie que li cuers peche, pour chou ne dois tu mie quidier que che soit de la cure de lui. Mais che li auient par la grant fragilitei de la char dont il est cargies. Car la char est morteus, si ne puet naturellement a nule chose penser qui ne soit morteus. Mais li cuers est esperiteus ; si doit as esperiteus choses entendre. Mais or dois donques sauoir ke est li cuers, pour che ke ie te fai entendant ke il est esperiteus. Li cuers n'est nule autre chose ke la conissanche de bien et de mal. Et pour chou ke il est conissans de l'un et de l'autre, pour chou doit il estre apieles ‘la veue de l'ame.’ Ensi rent li tres haus rois ‘la veue du cuer’ a cheus qui es morteus choses sont awles, quant il voelent requerre sa medicine et son conseil.—A.

And speritwel thing to don Ech del ;
 For thine herte is thing of speritwelte
 The goode from Evel to knowen, I telle the. 244
 And this is Only hise Mesteere,
 þerfore ' the Sihte of þ^e sowle ' he is cleped there ; ' The Sight of
 Thus sendeth the goode lord Above, the Soul,'
 ' Sihte of sowle ' to hem that him love, 248
 That dedly thinges wile forsake,
 & Only to his Conseil hem take ;¹
 Ful seker of welthe mown they be,
 And Owt of al Maner Aduersite ; 252
 For thus witnesseth the profecie
 Of holy prophetis that don not lye.²
 [It is ful trewe] with-owten lesing, [leaf 21]
 [He that] In Synne is dwellyng, 256 The Sinner is
 In ful strong preson he is I-Caste in prison,
 Whiles that he In Synne doth laste,
 For thanne he is bownden In strong peine
 With the develis Combrauns, in Certeine. 260 bound with the
 And ȝif Owt Of preson he wil ben vnbownde, Devil's hin-
 To the welle of Cownseil he moste In a stownde, drances.
 The wheche is openly now Confessiown,
 That is to the devel Riht fowl Confuciown ; 264 Confession alone
 Anon Of presown he is vnbownde can unbind him.
 Thorwgh Confesciown that ilke stownde ;
 Thanne the develis Cownseil forsaketh he,
 And alle þ^e werkes that to him longen to be. 268
 " And In this Manere wele oure Saviour
 His Servauntes bringen owt of dolowr,
 And Owt of presown thus hem bringe
 That to-fore the devel hadde In Chalenginge ; 272
 And thus the Brosed, hol doth he Make,
 That Only thing wele don for his sake.
 For Manie Men In this world³ there be,
 That Maymed In here Membres ben Sekerle, 276

² End of a Chapter in the English MS.³ MS wolrd

	And so harde here Membres ben hurt Echon,	
Sinners have	That On non foote ne mowen they Gon ;	
	And sweche Men forsothe they be,	
lost the limbs of their souls.	That the Membres of the sowle han lost Sikerle,	280
	And þe Swetnesse of þ ^e herte with-drawe	
	Be worldly lustes they they han hem slawe ;	
	But Otherwise scholden they do,	
	As I schal the seye, now herkene me to,	284
	What the swetnesse of the sowle it is,	
	Ful delitable thing, & ful Of blis.	
The Limbs of the Soul are sweetness, religion, reverence, innocence, mercy.	“ The membres of the sowle these bene : ¹	
	Swetnesse of herte Is On ful schene,	288
	Good Religiows, with pyte,	
	Lowliche reuerence to God, & divinite,	
	Innocense, & ful therto of Meye :	
	These ben the Membres of þ ^e sawle sekerlye ;	292
	For the sowle, sosteined here-bi et is.	
	“ And what sowle that of these Membres don Mis,	
	It may not wel Governed thanne be,	
These are the hands and feet of men's souls.	For these ben the hondes & feet sekerle	296
	That to Mannes Sowle belongen Echon,	
	And elles May it nethir Meven ne gon ;	
	For Anon As the sowle þese membres hath gete,	
	Thanne to the body it is dressed ful swete ;	300
	Ful wel is that body At Reste & Ese	
	That <i>with</i> the membres of þ ^e sowle can him plese	
[? ? Redresceth]	Lo thus Redresteth ² God of hevene ³	
	Hem that him loven woth Milde stevene.”	304
Thus the Good Man comforts Mordreins.	Sweche wordis, & Other Mo,	
	The goode Man of þ ^e schipe the kyng spak vnto,	
	And Comforted the king moche In this Manere	
	With the wordes þat he to him Spak there.	308

¹ Che sont les boines tekes del cuer. Si comme relegions, pites, reuerence, concorde, Innocense, misericorde.—A.

³ Ensi redreche li tous poissans, et garist, chiaus qui par l'ordure de lor cors sont contrait et melaigüe en ame.—A.

- Thanne the kyng this good man gan to refreine,¹
 And Axede him of that faire womman Certaine,
 That with him was the formere day,
 And with hire him wolde han had Away. 312
 Anon the goode man him Answerid thanne :
 “ Ful wel know I that ilke wommanne
 That to the Semede so fair and Riche,
 And In alle the world the thowhte non swich ; 316
 3it, whanne sche was In Myn howshold,
 Fairere sche was be an hundred fold,
 And bettere At Ese, thanne sche now Is,
 And moche more In welthe, *with-Owten* mis. 320
 And whanne sche An-hawused so was
 In that ilke delitable plas,
 And whanne Myn hows thus was I-Mad,
 And sche alle delicasies there-Inne sche had, 324
 Anon In herte took sche gret pryde—
 So ful of welthe sche was that tyde—
 And Anon thowhte that sche lady wolde han be,
 As I was Lord In myn Owne Sovereinte, 328
 And that of hire I scholde haven non powste,
 But heyere than I sche thowhte *per* to be ;
 For so mochel bewte was hire tho vpon,
 That Erthly man was there neuere non 332
 That Into hire face myght haven a silt ;
 So fair sche was, so Cler, & so briht.
 “ And whanne that I knew Al hire thowht—
 As that from me is hid ryht nowht— 336
 And that to me sche thowhte swiche felonye,
 That in thike plase non lengere myht I hire drye ;
 But threw hire owt of myn hows Anon,
 Into A wers plase that sche scholde gon, 340
 Where that non thing so wel At Ese
 Sche ne Is not, ne neiper that doth hire plese,
 Ne so gret bewte hath sche now non
 As that tyme was hire vpon. 344

The Good Man
tells Mordreins

that the Fair
Woman
was once in his
household,
and 100 times
fairer than she
now is.

But she waxt
proud,

and wanted to be
highest—

so great was
her beauty that
no mortal could
look at her—

and so the Good
Man threw her
out of his house
into a worse
place.

¹ Et li rois li demanda.—A. E. E. *freyne*, ask.

Since then,
she's striven to
anger him.

“And from that tyme ȝit hidirto,
Alle hire Miht and power hath sche do,
Me to wraththen what sche May ;
The wheche is hire labour bothe i Nyht & day. 348
And for that sche sawh that I Cam to the,
The to visite & Comforte In this degre,
It was the Cawse Of hire Comenge,
Owt of this plase the forto brenge, 352
And Al hire wyl thanne to fulfille,—
Thus ful of wikkednesse sche is, & ille,—
And to don the forsaken thi Creatour
That the Supported & holpen In Mani a stowr. 356
Therfore As longe As to thi Saviour thow kepist þe,
And from him ne Flechest in non Manere degre,
There ne schal non Manere thing the faille
That to thi body Or Sowle May Availle, 360
That to the it schal Anon I-grawntid be
Ful Sekerley, Sere, As I tellet the.”

And she only
came to Mor-
dreins to do her
wicked will on
him.

CHAPTER XXIII.

Still of Mordreins (Evalach) on the Rock Perilous, and his Temptations there (p. 277-298). How the Good Man comforts him, and asks him if he is hungry ; then takes him to the ship (p. 277), and offers him delicious meats, the sight of which so satisfies him that his hunger goes (p. 278). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII, p. 231] that he saw (p. 279) ; but the Good Man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 280) ; and tells him how to know good counsel from bad (p. 281). Mordreins asks how long he is to stop on the rock ; and is told, ‘till the devil takes him off by the left hand’ (p. 282). He is distressd at hearing this, and the Good Man disappears (p. 282). Mordreins sees the Fair Woman’s ship coming, and prays to God for grace to resist her (p. 283). She tempts him by telling him that his Brother-in-law and Queen are dead (p. 284), and by offering him the precious stones, etc. in her ship (p. 285) ; but he will not yield to her, and will not answer to his devil-name Evalach (p. 286). She reproaches him, but in vain, and then departs (p. 286). A great tempest rages (p.

286); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 287). Mordreins prays to God to comfort him. He gets wonderfully sleepy and hungry (p. 288), and sees a black loaf, which he takes hold of, and is trying to eat, when a marvellous bird swoops down on him (p. 289), and knocks it out of his hand (p. 293).—The description of this bird *Scipillions*, or the Phoenix, a type of Christ (p. 289-293).—The king swoons, and the bird hits him with its right wing, and then flies away (p. 293). The king recovers, and thanks God (p. 294). The Good Man and the Tempting Woman come to him daily, and the Good Man comforts him (p. 295). He sees another ship, sailorless; a great tempest rages (p. 296); then fierce heat comes; but he will not leave the rock (p. 297). The weather clears, and he ponders over his adventures (p. 298).

Thus In this Manere spak this good Manne
Ful long with the king In þ^e Roche thanne,
And with so Manie wordes swete

The Good Man
having taught
Mordreins to
leave the Devil's
lore,

Thus tawhte him the develes lore to lete.

4

And the kyng Alle his tales wel Abod,
& ful wel hem likede, & stille he stod,
For so Wel him liked his Talkyng,

That it was ful Ioyful to the kyng.

8

Thanne this Goodman took him be the hond,
And be his Name him Cleped, I vndirstond,
That he took be his Crestenenge,
Sire Mordreins, that was ferst Eualach þ^e kyng.

12

Thanne Axede this goode Man there Anon,
'3if he hadde Ony hunger him vppon.'

asks him whether
he's hungry,

Thanne the kyng Answerid Anon there
With faire wordes In this Manere,

16

'That 3if In his Compenie he wolde Abyde,
And not from him gon At that tyde,
Al his hevynesse he Scholde Forgete,
And bothe hunger & thurst scholde he lete.'

20

Anon be the hond he gan him lede
Down to the Schipe In that stede,

takes him down
to the Ship,

And there him schewed Alle Maner Of Richesse¹

¹ et si li moustra la grant rikeeche des bieles viandes dont il i auoit a moult grant plente, de toutes les manieres dont cuers porroit penser et langue parler.—A.

- shows him plenty
of food and drink, Of Mete, & Of drink gret pletevousnesse, 24
That Ony herte On kowde bethenke,
In that Schipe was Of mete & drinke.
Thanne seide to þ^e king this good man Anon,
and puts it all at
his disposal. "Lo ! Alle these deintes In thi wil wile I don, 28
To taken there-Offen what Euere thou liste,
To Eten & drinken Al Of the beste ;
And At thi wille Al this Schal be
In this Manere, as I telle it the." 32
And whanne þ^e kyng Al this Merveille beheld,
With Alle deyntes Anon he was ful fyld,¹
That hunger ne thorst ne felte he Non,
Thanne streyht from his Mete he hadde gon. 36
3it More seide the kyng to this good man tho,
Mordreins tells
the Good Man "Sire, I wele 3e wete that it be So,—
that his sweet
words,
and the sight
of the food That with 3owre wordis that ben so swete,
& Of þ^e Sihte of this drinke & Mete 40
Wheche that ben In this present plase,
That In this Schipe Schewed þou me has,—
That Sihte So fulfilleth Me,
And maketh me ful Of delicase, 44
That to Eten ne drinken have I non lust ;
have taken away
all desire in him
to eat and drink. For so Mochel In thy wordis I trust.
And sethen 3e sein that 3e knowe
Alle Mennes thowhtes vppon A rowe, 48
Thanne knowen 3e Myn with-Owten faille ;
Wherfore I preye 3ow Of good Cownsaile."
Than Answerid this good Man Anon,
The Good Man
knows that
Mordreins is
thinking of
Nasciens, "Thy thowhtes I knowe Wel Echon ; 52
Thow thenkest On Nascien, thy brother dere,
That the Womman tolde the of here.
For him wele I not Forgete, neþer vpe ne down ;
and his Vision
about him. Thow schalt him Seen In A-visiown 56
Decende from the hevene Adown ful Rathe,

¹ (l. 36, Thanne = than if.) si fu si sooles seulement del
voir, ke il ne sentoit mais nul faim, nient plus ke se il eust lues
droit mengie.—A.

And In the Nynthe Flood he schal him bathe,
 That largere and deppere it is to Seye,
 Thanne the toþere viij. ben In feye.” 60

And whanne the kyng herd him Sein so,
 Ful sore Abasched was he thanne tho,
 And Merveilled mochel what this Man were
 That sweche wordes Spak to him there, 64
 How that he Scholde haven knowenge
 Of Sweche A Maner Strawnge thinge.
 There-by he thowghte Certainly
 That he was non Man to ben dedly ; 68
 But so bold dorste he not thanne ben thore
 Of him to Enqweren there Ony More.

And whanne he hadde Avised him In this Manere,
 Anon him preide, And gan to Enqwere, 72
 “That he wolde tellen him Alle & Som
 The Signefiawnce Of his Avisiown,
 And that 3e Wolden, for god Almyht,
 It me declaren now Anon Riht ; 76
 For I have Ful longe In gret thowht be,
 What signefiaunce it Mihte ben to Me.”

Thanne Answerid this good Man Agein,
 “That schalt thou neuere weten In Certain 80
 Into the tyme & Into that day
 That this viande owt Of this plase the bringe away.¹
 And thanne Schalt thou knowen [the certeinte]
 What that thy vicioun doth signefe, 84
 Al from begynneng to the Ende ;
 Thanne schalt thou knowen how it schal wende.

“And be this I Chastise the wel,²
 But from hens-forward, neuere Adel, 88

¹ Che ne trouneras tu ia qui te die deuant a chele eure ke tu aras vaincu et cachie ensus de toi le leu ki ta boine viande te vaura tolir. Et lors saras tu chertainement qui chis leus est, et pour quoi il te vaura tolir ta viande.—A.

² Mais de tant te castie iou bien, ke ia de nule chose ke tu uoies, ne soies esmaies ne espoentes.—A.

Mordreas
wonders

how the Good
Man

can know his
thoughts.

He asks the
Good Man
to tell him the
meaning of
his Vision.

But he is not
to know it till he
beats the Lion
who'll take away
his food.

The Good Man
bids Mordreins
never fear,
whatever Marvels
he may see.

What Maner Merveilles that Euere thow se,
Loke that abasched no more thow be.
3it Merveilles here-Aftir schalt thou se,

As the vois In thy paleys told to the 92
Whanne Nasciens and thow On bedde were,
Vppon on Cowche liggeng there,

Where that 3e fillen In Swownenge
For gret drede of that Noise herenge; 96
Where As the vois Seide In this manere,

All those fore-
told by the Voice
in Sarra's Palace
(p. 238)

‘Of more dredes & Merveilles scholen 3e here
Thanne Euere 3e diden to-fore this day :’

And thus the vois to 3ow gan Say. 100

shall happen.

Wheche is the wille of goddis sone,

That Alle these thinges scholen ben done,
And that here-After he wele Schewe
Swiche Merveilles vppon A rewe,— 104

To hem that him liketh ful wel,

They scholen hem sen Every del,—

The wheche, Alle Othere Merveille scholen pase
That Euere 3it to forn tyme of 3ow sein wase; 108

But if Mordreins
will hold firm
in his belief,

And 3if þou wilt In trewe Creauunce the holde,

And In herte stedfast stable and bolde;

What so euere hens-forward that thow se,

he'll keep himself
from the Devil.

Ful wel from þ^e devel þou myht kepen the, 112

And more Stedfast to be In thi Creauunce,

What so befallle the In Ony Chawunce.

And hens-forward 3if Oni Aventure Come to the
Be man Other womman, what so he be, 116

That faire Casten the forto deceyve,

Loke In Alle weye from hem thow weyve,

That nethir for 3iftes ne for behestes,

Loke þou ne troste to leste ne meste; 120

He's never to
part from his
Creator.

Nethir for fair speche, ne Glosing,

From thi Creatour Make þou non parting.

“And loke that thow have Evere In thy Mynde
The dede of Adam þⁱ form fadir be kynde, 124

How that be the devel deceyved he was,
 And owt of paradis Cast, þat blessid plas ;
 For he fulfilled the devellis wylle
 Be Counseil of his wif, wheche was ylle.

128

“ And loke that thou have this In Remembrawnee, The Good Man
tells Mordreins
 What so the behappe In Oni Chaunce ;

And therby myhtest thou knowen ful wel
 Alle Manere of Cownseilles Everidel, 132
 Whethir it be for good Oþer for ille,
 Oþer the forto save, Owther forto spille.

“ And for thou scholdest knowen Alle thing
 That scholde ben to thi lordes plesing, 136

Therfore schalt thou leven non Cownsaile to believe no
advice that'll
displease God,
 That to his wille scholde dis-Availle ;
 And thowh they the behoten ȝiftes & Richesse, tho' he's promist
gifts and riches
for it.

140

Be war, putte not þe in distresse
 Forto don Aȝens his plesinge ;
 Be war þere-offen Ouer Alle thinge.
 And bethenke the Alwey In thy Mynde,

That Erthly ȝiftes ben not so kynde 144 Earthly gifts

As ben the ȝiftes Of hevenly good,
 Hos that it wel vnderstood ;
 For Erthely ȝiftes ben freel & Mevable,
 & hevenely ben stedfast & Euere durable.

148

And loke thou that now hens-forward, are frail and
moveable ;
heavenly ones
durable.
 Of these ȝiftes that thou take good Award, [leaf 22]

And thou take not On ȝifte for Anothir,
 Be war ther-Offen for Ony Othir ; 152

Sethen thou knowest whiche ther be,
 The goode thou take, the Evele thou fle. Take the good
and flee the evil.

And be this, Alle wikked temptaciouns
 From the Scholen passen, and trebulaciouns ; 156

And to Evere lastyng Consail þou schalt be take,
 And be browht from wo & wrake.”

And there Ryht thus In this Manere
 This goode Man of the schipe to hym spak there ; 160

Ful Mochel his wordis liked him tho,
And to gret prophit torned hym Also.

Thanne Atte laste Axede hym the kyng,
'How long In that Roche scholde ben his dwellyng.'
Thanne Answerid the good man A-gayn, 165

Mordreins is
to stay on the
Rock till the
Devil takes him
off by his left
hand.

"In this Roche Schalt thou hyden Certain
Tyl that the devel Owt the take be þe left hond,
And the Roche to forsake, thou it vnderstond ; 168
For Erst Owt Of this Roche shalt þou not fle ;
And of Al this, Sekir Mihtest now thou be."

Thanne was the kyng Abasched ful sore,
Of the wordis that he thanne spak thore : 172
That the devel Owt Of the Roche him scholde brynge ;
It was to him tho An hevy tydyng ;
Thannece to the Erthe he fil Anon,¹
And ful gret Morneng him fil vppon. 176

The Good Man
goes to his ship,

And In this Mene whille tho
This good man to the schipe gan go.

and vanishes.

Anon As he Owt of his thowht Awook.
Vp gan he stonde, and Abowtes him look, 180
And Nethir Man ne Schipe Sawh he,
As fer As he loked Into the Se ;
For In the same Maner As he to-fore wente,
Riht so dide he tho to his Entente. 184

Mordreins
wonders who
the Good Man is.

Thanne this kyng Merveilled wondir sore
What Manere Of Man that this were
That so him Certefyed Of Alle thing,
As wel Of begynneng As Of the Endyng. 188
Thanne ful sore him self he gan to blame,
That he ne hadde Enquered his Name,
And Enserched what he hadde be,
Owther God, Owther Man In Ony degre ; 192
Evere vppon this point ful sore he thowhte,
That theke Man to knowen Myhte he Nowhte.
3it Anothir thing him Rewede sore tho,
Whanne that this good man was Ago, 196

Lors s'enbronka vers terre.—A. Thannece = thence.

That he ne hadde Enqwerid of him there,
 '3if he scholde han lyved In that Manere,
 Tyl that to him he hadde Comen Ageine,'
 And this of him forgat he to Refreine. 200

Al thus the kyng longe to him Self spak,
 Til Atte laste he herde A gret Noise with-owten lak,
 Cryeng of wawes Of the se ;

But ful gretly he Merveilled what it myhte be. 204

Thanne he gan him to dressen Anone
 Vpward, & Into the Se he loked ful sone,
 And westward him thowhte Cam seilyng *pere*
 The same schipe, & In the selve Manere, 208

That the faire womman Cam In to-fore,
 Where-Offen Abasched he was ful sore ;
 For he him dradde sore, as he stoode,
 That sche ne Cam for none Goode. 212

Thanne to God preyde he ful faste,
 His sowle forto kepen, so was he Agaste ;
 What so Evere become Of his flesch
 He ne Rowhte, whe~~per~~ hard O~~per~~ Nesch. 216

And thus In his preieres was he stedfast
 Al the while thar It Myht last,
 That of his goode purpos not left schold he be ;
 Thus preide he to God In Maieste. 220

And whanne his Orisown thus was I-do,
 Into the Est Anon he torned him tho,
 And there Anon Made he his devociown—
 In Minde of Ierusalem, that worthy town 224

Where-Inne thei gonnen Crist Crucifye,
 That blessid body, the Sone Of Marye,—
 Owt Of his Caytyvite him forto bringe,
 & deliuerance of the womman that was Comenge. 228

With this Cam þ^e Schipe to þ^e Roche Anon
 Also faste As it Myhte gon,
 Also & as Riche As it was Ere ;
 Thus there him thowhte In Alle Manere. 232

Mordreins hears
a great noise
at sea,

and sees the Fair
Woman's ship
coming.

He prays to God
to preserve his
soul,

and makes his
devotions to
the East.

- And whanne to the Roche Aryved sche was,
 The Fair Woman lands. Owt of þ^e schipe sche Cometh a ful gret pas ;
 But the king ȝaf hire þere non Greting,
 Mordreins won't speak to her. Ne non Word to hire spak At here Comeng. 236
 And whanne sche Sawh þat he wolde not speke,
 Anon there sche gan to him¹ Reke,
 And gan him Axen 'how he hadde fare
 Sethen the tyme sche was last thare.' 240
 Anon he seide, 'sche ne hadde not to do
 Of no thing him to Refreinen so ;'
 And Oþer Auswere tho hadde sche non ;
 Ches whethir sche wolde Abyden Oþer gon. 244
 And whanne sche him herde thus Answere,
 She laughs, and bids him remember what
 Anon to lawhen be-gan sche there :
 "Kyng Eualach," sche seide, "I se by the,
 Thow hast lost bothe mynde & Memore ; 248
 For sethen that thou took this CreAunee,
 great sorrow and tribulation he's had since he was a Christian.
 The hath behapped ful Mochel Noisaunce,
 Ful Mochel sorwe and trebulaciown,
 And ȝit Mochel More is the forto Com , 252
 And ȝit there-offen ȝerest þou neuere Adel,
 But, As me Semeth, it liketh the wel
 As Ony worschepe þat Evere haddeþ þou,
 And as moche it were for thy prow. 256
 Neuertheles thanne, I kan the telle
 Tydinges newe, bothe fresch & snelle,
 That I have sein with bothe Myn Eyen ;
 For it is ful soth I schal the seyen. 260
 Streyht from sarras I come to the ;
 That I schal Sein, thow myht leven me ;
 For wete thow wel Ful Certainle,
 Moreover, Nasciens and Queen Sarraeynte are both dead.
 That ded Is thi goode frend Seraphe ; 264
 For Neuere schalt thow him se with Eye,
 Neþer Sarraeynte thy qwene, Certainlie."
 Whanne that the kyng thus herde here seyn,
 Anon fowle Astoned was he tho Certain ; 268

¹ MS to him to hym.

- But ȝit *Neuertheles* he ne leved it Nowht,
 So Mochel On Jesus Crist was his thowht ;
 But for the grete love þat he hadde to his wif
 And to his brothir, with-Owten Strif, 272
 That Cawsed him moche more mone to Make
 For his Qweene & sire Nasciens Sake.
 But for Owht that sche Cowde sein him to,
 Owt [from] that Roche Nolde he not Go. 276
 And whanne sche Saw that *with* non falsnesse
 Him Ouercome ne bringen In distresse,
 Sche bad him ‘Come sen the Riche thinge
 That In that schipe sche dide him bringe.’ 280
 Thanne to hire seide the kyng Ageyn,
 þat “In the Schipe I ne wele not Comen Certain,
 Ne for non thing that thow kanst do,
 Owt from this Roch I wele nowht go.” 284
 Thanne Onkeured sche the schipe In haste,
 And preide him loken Atte laste.
 Thanne the kyng loked In for the Nones,
 Where-Inne he sawh many *preciows* stones, 288
 As that him thowhte there to his Eye,
 And mochel Other Richesse Sekerlye.
 “Lo, kyng Eualach, thow wenest that I be
 For non goodnesse I-comen to the ; 292
 But ful wel mystest¹ thow weten & knowe,
 That Al this Richesse þat here Is On A rowe
 May Not Comen from non Evel plase,—
 For ful mochel Ioie there is, there this wase,— 296
 And ȝif thow wilt with me now go,
 Owther My Cownseil Assentyn vnto,
 Al this Richesse schalt thow have,
 And ȝit Mochel more ȝif þou wilt Crave.” 300
 Lo Al this Counseil ȝaf this *wommanne*
 To this kyng Eualach there thanne ;
 But for alle hire wordis & hire faire promyse,
 Thens wold he not Gon In non wyse ; 304

Mordreins is
grievd,

but won't leave
the Rock.

The Fair Woman
asks him to look
at the rich things
in her ship.

She uncovers
them ;

and Mordreins
sees many
precious stones.

She offers 'em all

[¹for myhtest]

to him if he'll
do her will.

But he'll not
move.

And ȝit ful moche distorbeled he was
For his qweene & Seraphe In that plas.

And whanne sche beheld him Atte laste,
That In his Creaunce he was so stedfaste, 308
So whanne that Eualach sche Cald him there,
For that Name he wolde not Answere ;

Mordreins will
not answer to
his heathen
name 'Eualach.'

For, he seide, the devel he hadde forsake,
And Onlych to God be baptem him take ; 312

Thanne Gan sche to lawghen Eft sone,
And seide, " Eualach, litel hast thou to done ;
For be that Name, I the now Say,
Worschepe and Conqwest hast þou geten mani day ;
But be that whiche now thow hast to Name, 317
Ne Gote thow neuere but thowht, sorewe, & schame."

Notwithstanding
all the Fair
Woman's
temptings,

Ful longe it lasted, this temptacioun
Toward this kyng with gret tribulacioun, 320
That so sche him Reproved of his distresse,
Of his Angwisch, & of his porenese.

And Euere Answerid this kyng Agein,
Onlich Of goddis myht tho In Certein, 324
And Also of Goddis Rihtful Creaunce,

Mordreins refuses

" Whiche that I wil holden *with*-Owten variaunce ;
And for Alle the giftes & the beheste,
Neþer for Alle the Richesse, lest ne Meste, 328
Ne schal me tornen Owt Of my thowht
From him that me dere hath bowht."

to turn from
Christ.

Whanne þat sche sawgh that in non degre
Owt Of that Roche to don him fle, 332
Nethir for giftes ne non qweintise,

So the Fair
Woman sails off,

Ne for non thing þat sche Cowde devise,
Thanne Anon to þe Schipe sche torned Agein,
As to fore tymes sche dide ful pleyn. 336

and a tempest
rises as before
(p. 267).

Anon Riht thanne As sche was Gon,
A fowl strong tempest there Ros Anon,
Riht As fowl & hidows it was thore
As it was the tother day there before. 340

Thanne here-Offen Merveilled þ^e kyng Anon
 How that this womman was so gon,
 And that Al the Richesse hadde him browht,
 Whethir that it were Owlht Oþer nowht, 344
 And that In schort while sche hadde I-be
 At Sarra, & to him I-comen thedir Aȝe,
 "The wheche xvij dayes iourne scholde be
 As to forn tymes sche told it to Me." 348

Mordreins
 wonders over the
 Fair Woman,

and her coming
 so swiftly from
 Sarra.

And whanne this tempest he Sawh thus fare,
 In his herte he hadde ful Mochel care ;
 And so gret dirknesse fil him vpon,
 That sihte there myhte he sen non, 352
 But ȝif it were tyme of lyghteneng
 That to him Cam beforn the thondring ;
 And Evere this tempest trowbled faste,
 That seker, Euere he wende it wold han laste. 356

The tempest
 continues.

And whiles he was In this thenkyng,
 Him throwhte he herde A wondir sowneng
 Wheche that scholde Comen from An hy.
 As tho him throwhte ful trewely ; 360
 So, what for ferd & for that sown
 Streiht to the Erthe he fyl Adown,
 That he ne myht steren foot ne hond,
 Nethir non lyme where-Onne to stonde, 364
 But that Onne this,¹ with his hondis two,
 To the Greces of the Roche he Cleved tho.

Mordreins hears
 a wondrous
 sound,

and falls to the
 ground.

And whiles that he lay In this degre,
 Anon A thondir Clape Cam there fle, 368
 That Al the heyest partye of that Roche Anon
 Into the se-botme gan forto gon,
 So that there lefte but a litel spase
 The kyng Onne to Reste þat there wase ; 372
 And the Remnaunt that was smeten Away,
 Was neuere more sein Into this day.
 Anon the kyng for drede fil there A-down,

A thunderbolt
 knocks off the
 top of his Rock.

¹ Fors itant seulement ke il s'ahert a deus mains si com il peut.—A.

- Ful longe there liggeng In a swown. 376
- When Mordreins
revives,
the tempest
has passt,
and all is still.
- Whanne Owt of his swowneng Awaked was he
Thorgwh the Comforteng Of the Maiestie,
Al the tempest was Ouer gon,
That noise ne thondring herde he non ; 380
Therto the See, In pesible stat it was,
That to fore tyme was hidows in þat plas,
So that of tempest herd he neuere A del,
Wheche to forn times he herde ful wel. 384
- Thanne Abowtes him loked he ful faste,
And the Roche he Missede atte laste,
Whiche þat was the heyest partye ;
Thanne In his herte hadde he gret Anoye, 388
And In his Mynde was gretly Abascht,
How that Roche was so de-dascht.
- He crosses
himself,
- Thanne Anon gan he forto Make
The signe Of the Crois, for Owre lordis sake ; 392
Bothe vppon his hed and vppon his body
He made the Signe of God Almyghty,
And besowhte God, for his special grace,
Him to Comforte & kepen, In that place, 396
In Riht wit, Mynde, & Memorye ;
Thus this kyng tho to God gan Crye.
- says his prayers,
- And whanne thus his preieres he hadde I-do,
A wondirful lust thanne Cam him to, 400
That he moste slepen Nedelye,
As here vs telleth this storrye ;
- and goes to sleep.
- So that On the Roche there he slepte,
Vppon swich A spas As him was lefte ; 404
And whanne Of his slepe þat he A-wook,
Swich An hunger there him took,
That him thowghte ded forto be,
But ȝif of Mete he hadde plente. 408
And whanne thus longe ne had mad his Mone
To him Self there Al Alone
Of his Misaise and hunger ful strong,
So þat lyven him thowghte myhte he not long : 412
- When he wakes,
he's so hungry
that he thinks
he shall die if
[leaf 23]
he doesn't get
food.

And as Abowtes him he lokede there,
 He say, him thoughte, In a qweynt Manere,
 Ligeng vppon A grees Of ston,
 A wondir blak lof there Anon ; 416 Mordreins sees
a black loaf on a
stone step.
 And whanne this lof beheld he tho,
 A wondir strong pas he gan for o go
 To-ward thike lof, [it] for to take,
 Lik As gret hunger it gan to Make. 420
 And whanne he hadde it In his hond,
 It forto breken tho gan he fond ;
 But therto hadde he no Milit ;
 But al hol to his Mowth Anon riht 424 He puts it to
his mouth to
bite it.
 He it there putte, to han biten vppon ;
 And therto his Mowth he Openede Anon.
 And In the Mene whille him thoughte he herde
 A wondirful noise, and qweyntely Ferde, 428
 As thowgh Alle the fowles of the Eyr
 To him ward they gonne Repeire ;
 For wheche gret drede In that Manere
 Anon his hed he lefte vp there ; 432
 And to him there Cam discending¹ Adown A wonderful bird
swoops down.
 A merveillous fowl with a wondirful sown ;
 For so wondirful he was, & so divers,
 That neuere to forny tyme tonge Cowde Rehers ; 436
 The hed of him was as blak As pitch,
 Ne non Othir Colowr was it lich ;
 And therto, bothe his Eyen & his teeth,
 As brennege Fir forsothe they beth ; 440 its eyes like fire.
 But the schape Of his hed, it was
 Lik An Orible dragon In that plas,
 And therto two hornes In his hed ;
 It was A wondirful silite In that sted : 444 Its head's like a
dragon's,
with 2 horns and
 Also A ful long nekke like to a dragoun ; a long neck.
 A wondirful brid, & of a qweynte faciown ;
 His brest lik a lyown Schapen was there ;
 His feet like an Eggle In A qweynte Manere ; 448 It has a lion's
breast,
and an eagle's
feet.

¹ MS distending.

And from þ^e Joyntes Of his feet to þ^e scholdres vpriht.
 with swift wings, Wondirful wynges, & swyft to flyht,—
 As swift they weren In alle thing
 As to-forn the thondir is the lyhgtenyng— 452
 as hard and sharp And therto As hard As Ony steel,
 as a razor, As scharpe As A Rasowr bytyng ful wel ;
 Therto his fetheris white weren Also,
 As scharpe as storm Of hail therto ; 456
 And whanne that scharply he fyl A-down,
 This ilke brid made A wondirful sown.
 Its beak is as sharp as a spear. And therto the bek of his hed that was there,
 It was as scharpe As Ony spere, 460
 And Also brennege, vppon forto se,
 As lyghteneng that to-fore þ^e thondir doth fle.
 Uppon this Maner, lik As 3e here,
 Was this brid On this Manere, 464
 As Recordeleth here the devyn stoyre
 That to vs hath put In Memorye ;
 All birds dread this Bird,— the Phoenix that typifies our Saviour,— So that this Bryd ne fleeth be non weye,
 But that alle briddis & bestes of hym haven Eye ; 468
 Be whom,¹ þ^e Saviour Of al this world
 In this brid scheweth, be his Owen Acord,
 Bothe his miht & Ek his drede ;
 And alle Creatures of hym took hede ; 472
 For that brid is so dowed, I telle it the,
 That be what weye that Evere he fle,
 and flee from it. Bothe brid & beste they don him fle,
 Lik as be figiure I schal Schewen to þ^e : 476
 Behold, how þat derknesse to forn þ^e sonne doth fle,
 Riht so Alle briddes & bestes, I telle it the,
 So fleen the sihte Of this brid, lo,
 That to forn tymes I declared 3ow so. 480
 And of swich kynde this brid it is,
 That As thre to-gederes² with-Owten Mis—

¹ en qui li sauueres de monde vient sa crieme et son paour espandre.—A.

² Et si est de tel nature ke il n'en puet estre ke .iiij. ensam-

As the Scripture Recordith now here—

That As thre Oueral he flikth In fere,

Lik as he that of a womman was born

With-Owten compeine of Man, As I have rehersed
beforn;

And whanne Redy to ben born they be,

Of A wondirful kynde this storie scheweth to me; 488

For so Cold they been In Alle thing there,

That non wiht duren it May In non Manere,

Sawfe Only the modir of the same,

Wiheche is a brid of a Merveillous fame; 492

For whanne this long suffred hath sche,

And non lengere with that Cold may sche be,

Hire Eyren sche leveth, & taketh hire flyht

Into a fer Contre there Anon Ryht, 496

Where that sche hopeth forto fynde

A precious ston of Merveillous kynde,

Wheche In the vale of Ebron is at alle dayes,

Of a wondirful kynde, as the storye sayes; 500

For Of his owne kynde he is so hot,

That non man therwith him self dar¹ frot

Til it gynne Chawfe Of his Owne kyn le,²

Thus fareth theke ston So good & hende. 504

For there as Cold is, it loketh pale,

As kynde telleth vs be Olde tale;

And whanne Cold thing A-chawfed is Owht,

Anon to Red Colowr it is I-browht; 508

This Phoenix
always bears
trins (three at a
birth),

and when the
young are ready
to be born,
they're so cold

that their mother
has to fly to

a wonderful hot
stone in the Vale
of Ebron,

[1 MS drar]

which, when
rubd, turns red.

ble. Car che dist li verites de l'escripture, 'ke il naissent de fumiele sans compaignie de marle.'—A. Trins are always born : two males and one female. See l. 549-553.

² Chele pierre si est de si caude nature, ke ele ne puet a nule chose froier, ke tantost ne s'eprenge la chose a quoi ele froiera. Mais tous iours le porroit on tenir en sa main, anchois que la mains en escaufast sans froier. Mais tantost com on la froie a aucune chose, si mue sa coulour de chele part ou on le froie. Car ele est naturellement toute blanche; Et tantost com ele froie, si deuint toute vermelle comme sans, deners la froiure. Et lors esprent sans estaindre toute la chose a quoi ele touche, ne ia la flambe n'i parra.—A.

And thus be frotyng Of that ston,
It be-Cometh Red as Ony Blood Anon.

And whanne this brid this ston hath fownde,
 With this stone the Phoenix-mother Therwith sche hire Chafeth In that stownde ; 512
 And litel & litel sche schawfeth hire so,
 Til that hire Cold be ful nygh Ago.
 And ȝit In hire beek sche taketh it thore,
 warms herself And hire self doth chawfe ȝit wel more ; 516
 And ȝit sche thinketh ful litel there
 For the grete Cold þat sche soffred Ere ;
 And whanne that hete sche feleth plente,
 Aȝen to hire Eyren thanne doth sche fle. 520

Whanne that In place sche cometh there
 As to forn tymes hire Eyren were,
 So hot sche semeth to been with-Inne,
 till she seems on fire, That Al hire body on fyr doth brenne, 524
 That hire Self helpen sche ne May,
 So hot sche is with-Inne, þ^e sothe to say ;
 And therefore thanne weneth sche

and daren't go too near her eggs for fear of burning them, That hire Eyren Alle I-brend scholde be, 528
 So that sche withdraweth hire there fro,
 And with hire body not neigheth hem tho,
 But þat A good spas from hire nest,
 As hire self it liketh hire best ; 532

Then she hatches her young, So þat be the hete of hire body so fer fro,
 Hire briddes sche bringeth forth Alle þ^e,
 That for Cold scholden Ellis dye :
 This is here kynde ful Certainlie. 536

and is burnt to powder herself. And thus, thorwgh Chawfyng of this ston,
 The Modir to powdir is brend Anon.

The young birds And whanne hire briddes thus browht forth be,
 Abowtes the Asches of hire Modir gonne they fle, 540
 And there-Offen taken here sustenawnee
 That was theke tyme to here plesaunce,
 Tyl that they haven bothe lif & membres :
 eat their mother's ashes, Thus Eten they of here Moder Syndres. 544

And whanne Alle they ben Eton Echon,
 The Syndres Of here Modir, & not peroffen left on,
 Anon So prowde they wexen Alle thre, and then grow
so proud,
 That powdere briddes ne Mown neuere be ; 548
 Thanne Comen the tweyne that males be,
 That neither Other may suffre In non degre ;
 And whanne here ful strengthe fully they have, .
 Eche of hem Of þ^e thriddle, Maistrie doth Crave, 552 that the two
males
fight for the
female,
 To han the femele At his owne wille ;
 Thus to Othir forseth him vntille,
 So that Anon, thorwgh gret pride,
 The ton the tothir Sleth that tyde. 556 till one kills the
other.
 Scipilions, is Clepid this brid,¹
 As thus In this storie it is red. This bird's name
is *Scipilions*.

Swich was the brid that decendid pere
 Down to the kyng In this Manere, 560
 And smot the lof Owt Of his hond,
 That to his mowth to putten gan he fond ;
 And Into the see he threw it there,
 Riht fer In a Merveillows Manere. 564

And whanne he hadde so I-do,
 He took his flyht, & fleygh him fro ;
 And Aftirwardis he torned Ageyn,
 And the kyng to the Erthe was fallen pleyn ; 568
 And with his Ryht wyng he smot him so
 That his Clothes & his Skyn he barst vnto,
 And from the haterel In to the foot,²
 Into the harde flesh that strok it bot ; 572 and then hits
him with its
right wing,
 And thanne this brid took forth his flyht
 From that kyng Anon Tho Ryht. cutting him from
shoulder to foot.

¹ Tant qu'il s'entrecombatent, et ke li uns ochist l'autre. Ensi s'entrochient li doi malle ; si n'en remaint ke la femiele, qui est apielee 'serpolions.' Et la pierre de quoi ele s'art, est apielee 'piratiste.'—A.

² Et il lait la destre ele aler deuant, si le feri si qu'il li rompi toute la crigne res a res du haterel, Et li trencha toute sa uesture iuse'a la char.—A.

Mordreins lies
all night in a
swoon.

And þ^e kyng In swowneng at the Erthe lay,
For drede & sorwe of that grete Afray, 576
Tyl that the day was Nygh Agon,
And the Nyht faste Entrede vppon.

And whanne he was waked of his swowneng,
Ful feint & feble he was In alle thing, 580
That of the grete hunger he hadde to fore,
Whiche that him Greved so sore,
Thowgh Alle worldly mete thanne had he sein,
There-Offen to Ete he ne myhte Certain. 584

He wakes in the
morning,

And thus Abod he Al that Nyht
Tyl on the Morwe it was day lyht ;
And whanne the day be-gan to dawe,
Thanne þeroffen was this kyng ful fawe. 588
Thanne he bethowghte him In his mynde
Of that brid so Merveillous of kynde,
That his lof so hadde Casten Away.

thanks God
for delivering
him from his
sorowes,

Many thankynges to God he ȝaf that day, 592
And seide, "lord God, I-worschepeð thou be,
That from Alle these sorwes hast deliuered me,
& wilt that I do bigge my synne
Ere than I Owt Of this world twynne ; 596
For swiche wordis Of solace ȝe han me sent,

and says he has
lost his bodily
hunger.

That Of hunger have I lost myn talent,
Sowfe Only hunger Of sowle to susteyne ;
Therefore, lord, I me to the Compleyne. 600
Now knowe I wel that this Maner thing

To me hidir Cam for non forthering,
But me to deceyven be weye of Richesse,
Be ȝiftes, Owther be fayr promesse ; 604

And þerfore schal I neuere, In tyme comenge,
My Mowth to Opene for non Swich thing,

He will rather
die than eat
any bread but
what God sends.

Thowgh the body Scholde suffren ded
Rathere thanne to Eten Ony bred, 608
But ȝif it be, lord, thorwgh thy sonde,
Ony to handelyn with Myn honde ;

Ne neuere Owt of this Roch wele I gone,
 But evere here dwellen Alone, 612
 Tyl that, lord, thy wille It be,
 Owt of this Roche to taken Me."

And thus vi dayes beleft the kyng
 In that Roche, with-Owten lesyng ; 616
 And Eche Of these dayes Cam this good man,
 And him comforted As he wel kan :
 Thanne swed the womman After, Eche day, Mordreins is
visited daily by
the Good Man,
 Of him to fonde to geten hire pray. 620 and then the
Fair Woman.

This Man Euere him tolde wordis Of Comfort
 As Often As to him he gan Resort,
 And Euere spak the womman of Noysaunce
 To hym, And Euere Of distorbaunce. 624
 And whanne it was Comen to þ^e seventhe day, On the 7th day
 This good man to him Cam with-Owten delay,
 And thus to him seide there in haste,
 "Thin Owr of deliuerance Aprocheth faste, 628 his hour of
deliverance is
announst,
 3if thow wilt hennes-forward
 The kepen from temptaciou[n]s hard
 Of the devel, whiche he wil Asaye
 In many weyes the to be-traye." 632

Thanne Axede him the kyng 'In what Manere
 From him he myhte defenden him there.'
 Thanne seide A3en this goodman tho,
 "Wrath-the not thy God, what so thow do, 636
 And Owt Of this Roch deliuered schalt þou be
 With-Inne schort tyme Certainle ;
 But 3it Manye dredes schalt thou se
 Er that owt of þis Roche taken thow be." 640

Thanne thus partid this good man Away ; and the Good
Man leaves him.
 The kyng there lefte, sothe to say.
 Ful glad & Joyful he was In herte,
 That non thing ne myhte him smerte, 644
 And thowhte, 'thowgh that he schold dye,
 Owt Of that Roche wolde he not hye,

- But Rathere ded there he wolde be,
 Thanne Owt of that Roche forto fle.' 648
- Mordreins sees Thus longe In this thowht gan he dwelle,
 That Aftir tyme So it be-felle
 He loked ful fer Into the See :
- coming a ship A fair Schipe Cam þere seylleng, thowht he ; 652
 bothe gret & Riche him thowghte it was ;
 bote neþer man ne womman In that plas
- with no seamen. that Schipe to Gouverne, nethir to Gye,
 thus him thowhte ful Certainlye. 656
 and whanne longe it hadde so go
 In the hyghe See bothe to & fro,
 atte laste towardis the Roche he drowgh
 A ful gret speed, & faste I-nowgh. 660
- Wondrous tempests rise, and thus sone began there In the see
 wondirful tempestes þere Anon to be,
 So hidous & so Angwischous in eche Manere,
 that so hidows tempest saw he neuere ere. 664
 this tempest this Schipe to the Roche browhte,
 that it scholde Alto-breken him thowghte ;
- snow, hail, and thunder, It snew, & haillede, & thondrede faste,
 So that þere was manie A bitter blaste, 668
 So that it Semede that Al the firmament
- [leaf 21] On peeces hadden borsten verament ;
 For he wende the Ende Of þe world þat day had be ;
 thus thowghte the kyng thanne ful sekerle. 672
- and Mordreins has no place to hide his head in. And the kyng in þat Roche had non sted
 Where that he Myhte hyden In his hed,
 For the part Of the Cave was blowen Away
 Into the See, As ȝe han herd me Say. 676
 And this faire Schipe beheld he thanne ;
 but he say nethir Man ne wommanne.
 and so thikke Abowtes him Cam the thondring,
 and Many A wondirful lyghteneng. 680
 that Neuere he wende to ascapen thenne,
 so wondirfully þe lyghtenyng gan to brenne ;

thus Suffrede the kyng Al that tempest,
 whiche After it torned him for the best ; 684
 Al this was disseisse to his herte,
 for he soffred peynes Many & smerte ;
 but for alle the peynes he suffrede tho,
 to the Schipe from the Roche wolde he not go. 688

And whanne this tempest hadde longe be,
 thanne Atte laste gan stillen the See,
 and the wedir to Cleren faire,
 and the sonne to Schewen vpon the Ayre ; 692
 and whanne he sawgh the wedir thus slake,
 Ful gret Ioye he gan tho to Make.

thanne the Sonne there vpon him Schon,
 and thanne the kyng lokid vp Anon, 696
 and sawh his Clothes Al to-Rent,
 where-Offen he Merveilled verament,

and thanne so sore the Sonne chawfed him *pere*,
 that he wende Al the Roche hadde ben on fere, 700
 and that the sonne scholde han brend Alle thing,
 Of this world to han Mad An Endeng.

and al was don for this Skele tho,
 ȝif þ^e kyng Into the Schipe wolde han go, 704
 Ferst for Cold, and sethen for hete ;
 but for nethir the kyng þ^e Roch wolde not lete ;
 for Rathere ded there wolde he han be,
 thanne his lord to wraththen In Ony degre ; 708
 Oper that from þ^e Roche he wolde gon,
 Rathere the deth to suffren Anon.

and thus In this Angwisch longe bod he there,
 and In swowneng fyl In hard manere ; 712
 and so longe lay he Stille As A ston,
 That wit, syghte, ne Mynde, haddē non.

And whanne that he of swowneng A-wook,
 For drede & sorewe ful sore he qwook, 716
 and lift vpe his hed, and beheld ful faste
 ȝif that strong hete ȝit dide Owht laste.

At last the storm
 stills,

and then the
 sun shines

so fiercely that
 the Rock seems
 on fire.

But neither for
 storm nor heat
 will Mordreins
 leave the Rock
 in the ship.

He swoons,

wakes,

and quakes for
 fear.

Mordreins sees
the day is
temperate,

and Whanne he sawh the day þat mesurable was,
and but Mesurable hete In that plas, 720
As betwenes noon & hevesong scholde be,
bothe glad & Ioyful thanne was he ;
thanne Asaied he Anon vpe forto stonde,
For the vanite In his hed that hadde ben longe ; 724
And whanne þat he gan vpe forto dresse,
In hed, body, ne Membres, felt he non Siknesse.

wonders at his
adventures,

thanne stood he vp On his feet,
and there abowtes him loked ful sket, 728
and Merveilled Of the grete Aventours
That he hadde there suffred Of dolours ;
and Of Alle this thanne felte he Ryht nowht,
Where-Offen he Merveillede In his thowht ; 732
and Otherwhille he thowghte A dremenge to be,
and Otherwhilles he thowhte it for Certeinte,
and Otherwhilles he Cowde Remembren him wel
Of the Aventures thanne Everidel. 736

and doubts
whether they
were dreams
or realities.

CHAPTER XXIV.

Still of Mordreins on *The Roche Perilous*. How he sees a ship approach the Rock with his own and Nasciens's shields on board, and the horse he won from Tholomes at Oreaus (p. 299). A knight lands, and tells him that Nasciens is dead (p. 300). He goes on board, sees a corpse like Nasciens's, swoons, and on waking finds himself far from the Rock (p. 301). He makes the sign of the Cross ; and man, horse, and corpse vanish. He prays to God. The Good Man comes to him again (p. 302), and tells him that he shall not be deliverd till Nasciens comes to him alive (p. 303) : and explains that it was the Devil who had tempted him as the Knight, the Lioness, and the Fair Woman, who had appeared to him (p. 303). The Good Man exhorts him to be wiser and warier than he had been, and then vanishes (p. 303). The ship drives on (p. 304) ; the King sees a man coming on the sea, borne up by two birds under his feet, who sprinkles the ship with water, and announces himself as Salustes, in whose honour Mordreins had built the church in Sarras (p. 304). He explains the vision of the Lioness (p. 304), and that of

the Streams flowing out of Mordreins's Nephew (p. 305); and that he had sprinkled the ship because it was the Devil's and needed purifying (p. 306). He instructs Mordreins how to eject Devils by Holy Water (p. 306), and then goes, leaving the King on the ship (p. 307).

Thanne thoughte the kyng al In his herte King Mordreins
Of Manie trebulacions & of peynes smerte;
that the day was past, & wax to Eve,
thanne the kyng ful sore gan him Meve. 4

Anon thanne lokede he fer Into the See;
A fair schipe fast seillyng Comen sawgh he,
therto so Richely arayed him thowhte it was,
but he nyste Of his Comeng what was þ^e cas, 8
for so Riche A schipe, him thowghte, sawgh he neuere non
To fore tymes On non water nethir Seylen ne gon.

and whanne the Schipe Aproched him ny,
Anon Into þat Schipe he lokede An hy, 12 In its fore-castle
and Sawgh where that hengen scheldes two;
In þ^e forecastel Of the Schipe they weren I-do,
Where-Inne was A towr ful Rialy I-dyht,
As semed þat tyme to the kyng In Syht; 16 hang 2 Shields,
On wheche towr, As I vndirstonde,
bothe scheldes to-gederis didn they honge;
Of wheche the ton scheld was his,
the tother Nasciens wit-Owten Mys: 20 one his; the
thus him thowghte wondirly Sore, other, Nasciens's.
but Evere he Merveilled how they Comen thore.

And whiles that he stood In this thowght,
to þ^e Roche this Schip Anon was browght: 24
and as it was to that Roche Comenge,
Of An hors he herde A wonderful Neyenge,
and so bonchede & ferde with his feet
that it thowghte the schipe to bersten In þat fleet. 28 On it is a horse,
Anon the kyng gan to herkene this Neyeng, which neighs and
and Merveilled ful Mochel of that thing; stamps,
For that hors he knew there Anon
whanne he him herd so taken vppon, 32

The horse is that
which Mordreins
wou from Tho-
lome at Oreaus.

And wiste wel that it was the same hors
that from kyng Tholome he gat At Oreaus,
Whiche that In the bataille he wan there ;
And the same hors he wende it were, 36
what be Neyenge and Other fare,
The same hors he wende hadde ben thare.
And thus wondred he mochel In his thougth,
how hors & scheldes thedir weren browght. 40

thanne to the Roche it Aplyede Anon ;
and tho to the schipward the kyng gan gon,
To beholden what peple and what Meyne
In that Schipe that he Cowde se. 44
and whanne that he gan there-Inne to beholde,
he Sawgh Mochel peple, & Mani-folde.

From the ship
lands a Knight,

And Owt Of that schipe there isswed Anon
As In Maner Of a knyht, and to him gan gon ; 48
and whanne that he gan the kyng to Aprochen Ny,
the kyng him beheld ful witterly ;
hym thoughte that be his persone & figure
an hygh Old knyght of his, I the Ensure, 52
that Brothir to his steward schold han be,
that Slayn was at Oreaws ful sekerle.

like the brother
of Mordreins's
Steward,

and whanne this knyht to the kyng gan gon,
he him grette with hevy Chere Anon ; 56
and the kyng Ran to him ful faste,
and thanne him Axede atte laste,
' Why that so Sore Abasched he was ;
he scholde him tellen Al the Cas.' 60

" A, sire," Anon quod this kniht tho,
" For the hevy tydings ȝow Comen vnto !"
" Sey me," quod the kyng, " what May it be,
Belamy, I preie the that thow telle it to me." 64

who says that

" Certes, Sire," quod this knyht Anon,
" the beste friend þat ȝe hadden is now Agon,
the wheche is Nasciens, ȝowre brother dere,
that In this Schipe he lith ded here." 68

Nasciens's corpse
is in the ship.

- and whanne the kyng herde him thus telle,
 Anon In swowneng to the Erthe he felle ;
 and Whanne þat he of his swowneng a-Wook,
 Abowtes him faste he gan to look, 72
 and axede his brothir forto Se,
 if that Sekerly he ded there be ;
 And Evere Criede lik a wood man ;
 So for his brother ferde he than. 76
 The knyht to the kyng gan him dresse,
 that him hadde browht In this distresse,
 and the kyng took þere be the left hond,
 to þ^e schipward to leden he gan to fond, 80
 So that the kyng Niste what he dede,
 So ful of sorewe he was In that stede.
- and whanne the kyng þ^e schipe was witl-Inne,
 he Ran to the bere, & nolde not blyune, 84
 and the Cloth anon vp he Caste,—
 to beholden that body hadde he gret haste ;—
 There Anon thanne Sawgh he there
 his brother Nasciens, As that it were, 88
 be face, semblawnce, & body Also,
 as whanne on lyve þat he dide go.
 thanne Anon fyl he down In swowneng there,
 hardere thanne euere to-fore dide he Ere, 92
 that Neuere to Asekapen wende þan he,
 but Certein ded forto han be.
- Whanne he was waked of his Swowneng, 96
 Of this hadde he gret Merveilleng,
 And thowhte to axen of this knyht there
 how this myhte happen, & In what Manere.
 and whanne he loked Abowtes him tho ;
 Ful fer from the Roche thanne was he tho ; 100
 thanne for sorwe he fyl down Anon
 In swowneng, ded as Ony ston ;
 to-fore that bere so lay he there
 ded In swowneng In this Manere. 104

Mordreins asks
to see Nasciens's
corpse.

The Knight leads

him by the left
hand into the
ship.

Mordreins thinks
the corpse is
Nasciens's,

and swoons.

When he wakes,

he is far from
the Rock.

- and whanne of his swowneng þat he Wok,
 Anon vp his Riht hond he took,
 And the Signe of the Crois he Made Anon ;
 thanne thus sone Alle weren they Agon, 108
 that nethir here, hors, ne Man,
 In that schipe cowde he Se than.
 and thanne gan he to wepen ful sore,
 And Morneng & wringeng he made wel More, 112
 “ A ! Merciful God In Maiestie,
 Now Wot I wel that I have Greved the.”
 and Whanne he hadde thus I-Spoke,
 Forth Into the See he gan to lōke ; 116
 there sawgh he to-forȝn hym Comen Anon
 the goode man that In the Schipe gan gon,
 wheche that him Comforted Often Sithe,
 and with his goode wordis Made him blithe. 120
 and whanne he sawgh him In that Manere,
 Wel ful he was Of Sorwe & Fere :
 “ A, sire ! ” quod he, “ I am deserved Sekerly
 Of that ȝe boden me to kepen trewly ; 124
 For ful Certeinly ȝe tolden Me Ere,
 that the devel In this Manere
 Me scholde Owt taken be þe left hond,
 As thow didst me to vnderstond.” 128
 anon gan he for to wepen tho :
 And whanne this good man say him do so,
 he seide, “ Sire kyng, wepe thow no More ;
 he hath the tempted Often tynes sore, 132
 but here-Aftir the behoveth Eft-sone
 To taken good keepe that Is to done.”
 Thanne seide the kyng to this good man tho,
 “ Now, goode sire, telle me what I schal do ; 136
 and as thow knowest Alle thing,
 So wisse me Of begynneng & Endeng,
 And how that I schal Governen Me ;
 For Goddis love, Sire, this preie I the.” 140

Mordreins makes
the sign of the
Cross,

and corpse, horse,
and knight,
vanish.

The Good Man
comes on board

and warns Mor-
dreins to take care
what he does,

- thanne this good [man] seide to him Aȝe,
 “ȝit manie spitful Merveilles schalt þou se ;
 and Eten Ne drynken schalt þou neuere Mo
 til thy brothir Nasciens Come the before,
 As Cristen Man, and qwyk levenge ;
 Now take þou this for newe tydyng
 And whanne thou sixt him In that degre,
 thanne After, thy leveraunce Sone schal be.
- “ For wete þou wel ful Certeinle,
 It was the devel that was with the,
 that told the how that Nasciens was ded,
 and that ȝaf the Swich Conceyl & Red ;
 For he is Redy, In feld & In town,
 Goddis schep to don distrocciown.
- “ and the devel it was Also
 that In thin Avisiown Cam þ^e to ;
 the Mete that þ^e lyown þ^e browghte,
 he it Away bar, & lefte the Nowghte.
 and ȝit I wele that þou knowe More Also,
 that it was the devel that Cam the to
 In liknesse Of A womman,
 and sweche wordes to þ^e spak than ;
 Also the devel ful Sekir was he
 that Owt of the Roche he browhte þ^e.
- “ Therefore hens forward I warne the,
 that bothe wisere & warere þat thou be ;
 For swich thinges here-After schalt þou se,
 that to Endeles deth wolden bringen the,
 ȝif¹ thou the bettir wit ne have,
 thy body [&] thi sowle forto save.’
- and non More to hym he gan to Say,
 but with that word he partid A-way,
 that he ne wiste where he becom
 Owt of his syhte, bothe Al & som.
 and thus in the Schipe Alone lefte he,
 Floteringe Amyddes the hye Se.
- 144 Till Nasciens
comes to him,

 Mordreins shall
not be deliverd.
 148

 It was the Devil
who told him
Nasciens was
dead,
 152

 and who took
away his food
(p. 230, 233),
 160 tempted him as
the Fair Woman,

 164 and brought him
off the Rock.

 168
[1 MS ȝit]

 172 The Good Man
vanishes.

 176

Mordreins's ship
is blown about
the sea.

the wynd him blew, now here, & now there ;
thus Nyht and day he ferde In fere,
that Resting plase ne fond he non,
til On the Morwe it was passed noon.

180

thanne the kynge vpe him dressed tho,
And to-ward the forschipe he gan to go,
and loke ful fer Into the See ;

He sees a Man
coming to him.

A man there Comeng him thowghte say he, 184
that Of leveng Schold he be bothe good and hye,¹

The Man is borne
up by two birds
under his feet,

²sour l'iaue ausi *com* tout a pie. Et quant il fu
pries, si vit desous ses .ij. pies, deus oisiaus qui le
soustenoient et le portoient si tost et si isnelement *com*
nul oisiel peussent plus tost voler. Et quant il vint a

comes on board
Mordreins's ship,
makes the sign of
the cross, and
takes up water in
his hands,

la nef, si s'aresta, et *commencha* a faire le signe de la
sainte crois sour la mer, et prenoit a ses deus mains
l'iaue de la mer, sans dire mot. Et li rois l'esgarloit,
si se meruilloit moult durement qui il pooit estre, et
pour quoi il faisoit chel arousement par la nef. Et
quant li hom eut toute la nef arousee, si parla au roi,
et si li dist, "Moglanis !" Et li rois se meruilla moult

sprinkles the
ship,

quant il s'oi apieler *par* son non de baptesme ; Si re-
spondi, "sire : " Et li boins hom li dist, "Je sui tes
defienderes, tes garans, apres ihesu crist. Je sui sa-
lutes, chil en qui non *et* en qui honneur tu as establee la
riche eglise en la chite de sarras ; si te sui venus con-
sillier *et* conforter. Et si te mande li aigniaus *par* moi,

and tells the King
that he is his de-
fender Salustes,

whose church he
built in Sarras,

chil qui en³ t'auision t'aportoit les boines viandes ke
li leus te toloit, chil te mande *par* moi, *pour* elon
ke il veut ke tu le saches mieus ke tu as le leu uencu.
Et che fu par le signe de la crois ke tu fesis sour toi,
quant tu te veis si eslongie de la roche. Lors te laissa

and that the Wolf
who took his food
away

¹ There is no break in the English MS, but it goes straight on with the new subject of Celidoyne in prison, p. 309. The copier of it must have left out a column or page of his original.

² MS XIV. E. iii. leaf 41, back, col. 2, at foot.

³ MS chil en qui est.

li leus ; che fu li dyables qui s'enfui, qui deuant was the Devil,
t'auoit tolues toutes les boines viandes ke li aingniaus
t'aportoit ; Ch'estoient les boines paroles ke li hom de
la nef te disoit toute iour. Chil home estoit li aigniaus, and that the
qui en t'auision t'aportoit les boines viandes. Et Lamb who
saches *que* ch'est chis aigniaus qui pour l'umain lignaige brought him
fu crucefijes, *et* ch'est ihesus crist, li flex de la uirge. meat was Jesus
chil qui chascun iour te nenoit conforter, Chil m'a chi Christ.
enuoiet a toi, pour descourrir t'auision, ensi *com* il le
te demoustra, Si ke tu saches ke ele senefie. Tu neis Salustes explains
de ton neuueu issir .i. grant lac, *et* de che lach si nais- Mordreins's
soient .ix. flun. si estoient li .viij. parel, d'un grant et vision of the
d'une samblanche. Et li nuenismes, qui tout daerrains Lake and Nine
souroit, estoit ausi grans *et* aussi biaux *com* tout li Streams (ch. 18,
autre ensamble. Li las estoit moult clers *et* mult p. 230-2).
biaus. Et tu esgardes en haut, si veis .j. homme venir The Lake means
qui auoit le samblanche del urai cruchefi. Et quant il a Son of Mor-
fu descendus a terre, si entra el lac, tous nus pies, *et* dreins's nephew.
ses gambes el lac, Et 'en tout les .viij. fluns ausi. Et [* leaf 42]
quant il auoit en tout les .viij. fluns fait ensi com uous
aues oi, si uenoit au nueufuisme ; Lors se despoilloit
tous nus, *et* si se baignoit trestous desdens. Chil las
ki de ton neuueu naissoit, senefie vn fil qui de lui
istra ; Et en lui baignera ihesus crist ses pies *et* ses
gambes. Che est a dire, ke il sera soustenemens urais,
et fine colombe de la sainte creanche au sauuecur. De
chelui istront li .ix. flun : che seront .ix. *persones* and the 9 streams,
d'omes qui de lui descenderont. Et si ne seront il mie 9 successors of
tout .ix. si fil, anchois descendront *par* droite engen- his,
reure, li vns del autre. Et tout li .viii. seront auques
parel de boine vie ; Mais li nueuismes sera asses de
grignour hauteche *et* de grignour merite. Et pour
chou *qu'*il vaintra tous les autres de toutes bontes, pour
chou se baignera en lui ihesus cris trestous. Et si n'i
baignera pas nestus, mais tous nus ; Car il se despoil- to the 9th of
lera deuant lui en tel maniere ke il li descouuera ses whom
secrets.

Of this nephew's
descendant, the
Angel who pierc'd
Joseph spoke,

and his body
shall work
miracles.

Salustes next
explains why he
sprinkld the
ship :

to purify it from
the Devil.

For Devils fear
the sign of the
Cross.

At any bad place,
Mordreins is to
bless water,

and wherever it
is sprinkld,
no Devil will go.

grans seeres, cheus ke il n'ara onques desconuers a nul homme mortel. Chil sera plains de toutes iches bontes ke cors d'ome ne cuers doiuent soustenir ; Et si en passera tous chiaus qui deuant lui aront este, Et tous chiaus qui apres lui seront, qui de porter armes s'entremetront. Che sera chil de qui li angeles parla a sarras, quant il feri iosephe de la lanche uengeresse, Quant il dist 'ke iannais les meruelles del graal ne seroient descouuertes a homme mortel fors ch'a .i. tout seul.' Chil sera li nueuismes des oirs qui descendront del fil a ton neuen ; Et si sera teus *com* tu m'as oi deuiser. Mais les grans miracles *et* les bieles uirtus qui *par* lui auenront en la terre ou ses cors girra, ne seront pas seues qu'il auiegnent *par* lui ; Car a chel tans sera moult peu de cheus ki sachent uraies nonieles ne enseignes de sa sepulture. Or t'ai auques *parle* de t'auision. Ore te *parlerai* de cheste nef, pour quoi iou l'ai arousee ensi *com* tu as veu. La nef si fu au dyable, qui la sainte crois encacha quant tu en fesis le signe. Et pour chou *que* ele estoit soie, ne pooit il estre qui n'i reuenist aucune fie, se ele ne fust mondee. mais ore est ele toute purefijee des ordures *et* des malices qui conuerse i ont, *par* l'arousement de l'iaue, qui *par* le signe de la sainte crois est saintefije, *et par* le coniurement de la sainte trinite. Ne iamais nus mais esperis n'i enterra ; Car il ne doutent tant nule riens *com* il font le signe de la crois *et* le coniurement de la sainte creanche. Et se tu uiens en lieu ki soit doutables a entrer, si pren de l'iaue, *et* si le purifie tout auant *par* le signe de la sainte crois, *et* en apres *par* le coniurement du pere *et* du fil *et* du saint esperit. Et *par* cheste beneichon sera l'iaue toute netoie *et* mondee de toutes ordures. Et en quelconques lieu ke ele soit expandue *par* boine creanche, ia dyables ne sera si eses *que* il aille, anchois fuira tous iours le lieu, *et* eslongera. En cheste maniere fai ; si porras estre seurs ke ia, en

lieu ou tu le faches, dyables n'ara pooir de faire nule chose a ton cors pour quoi l'ame de toi soit dampnee."

A tant se teut li sains hom, si s'en parti. Et li rois remest en la nef ensi *com* vous l'aues oi. si se taist atant li contes de lui, *et* parole de nascien.

Mordreins stays in the ship. The tale goes to Nasciens.

CHAPTER XXV.

OF NASCIENS. How, when he was imprisond, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confind his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappeard, and the moon and the stars shone clear (p. 308). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 309). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, stamp on the right cheek with an angel's hand, and on the left with his foot (p. 314). Calafere orders water to be thrown on his right cheek (p. 315), and is then carrid up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 317). When Celidoine is in mid-air, nine hands catch him and bear him off (p. 318). Vengeance on Calafere is proclaimed from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

CHI endroit dist li contes, ke nasciens fu mis, en tel maniere *com* vous aues oi, en la prison. Et si le prist en garde chil *chiualers* mescreans qui estoit apieles calafier, Et ki tant estoit desloiaus *et* traitres *comme* li contes a deuise cha en arriere. Et par le conseil de chestui fu il pris, plus ke par tous les autres. Chis *chiualers* le prist en garde sour toute se terre auant, *et* sour la vie apres. Et quant il l'eut en sa baillie, si fu moult orgueilleus vers lui, *et* lui fist

How Calafere has charge of Nasciens in prison

and puts him in a dark dungeon,

moult dure prison *et* moult felenesse. Il fu mis el
 fons d'une fosse noire *et* tenebrouse. Il fu destournes
 de toute la *compaignie et* del solas as gens. Il manga
 peu, *et* but. Il ne se pooit aidier de nul membre *que*
 il eust, Car il auoit les mains ausi enchainees *comme*
 les pies. Toutes eures estoit d'une seule contenanche,
 sans estre desuestus ne descauchies; anchois gisoit par
 nuit en sa reube *et* en sa caucheure. Et quant il ot
 mis en si angoisseuse prison, encor ne li fu il pas asses
 de lui tourmenter. Anchois fist ke il ot .i. sien fil
 ensamble o lui qui moult estoit de iouene eage, Car il
 n'auoit enchoire ke .vij. ans *et* .v. mois. Chil estoit
 moult biaux, *et* moult sambloit estre de gentil lignage
 estrais; Si estoit apieles el baptesme 'celidoines.' Et
 chil nons fu moult bien *conuenables* a l'enfant, selonc
 la vie ke il mena puis; Car 'celidoines' vaut autrestant
 a dire *et* a senefijer en latin *comme* 'dounes au chiel;'
 Car il eut toute sa vie son cuer *et* s'entente mise en
 celestiaus oeures, Et sent d'astrenomie tant *com* nus en
 peut plus sauoir en boine entension *et* en droite. Et a
 son naissement auint en la elite d'orberike une moult
 grant meruelle qui n'estoit mie acoustumee a auenir.
 Car il nascui en .i. moult eant iour d'este, *et* mult biel,
 en droit miedi. Et si fu el secont iour des kalendes en
 iunget (*sic*). Et quant il fu nes a tel eure *com vous*
 aues oi, Si auint chose tout maintenant, ke li solaus,
 qui en sa grignour caleur deuoit estre, a chel eure
 s'aparut ausi apertement *com* il fait au matin quant il
 lieue; Et la lune fu ausi clerement veue *comme* s'il fust
 nuis, *et* les estoiles tout ensement. En che fu chertaine
 senefianche ke il serroit de toutes les celestienes uirtus
 curieus *et* encherkieres *et* urais counissieres. Par
 icheles demoustranches fu la natiuites a l'enfant sene-
 fije. Et il fu raisons; Car sa vie fu puis tele *com* la
 senefianche demoustra. Et les paroles qui chi apres
 venront en esclairont la verite.

and chains him
hand and foot,

and also puts in
prison with him
his young son,

whose name was
Celidoine,

that is, 'given
to heaven;'

and at whose
birth

at mid-day in
July

the sun became
as at dawn,

and the moon
and stars shone
clear.

and this Child, had Calefere In prisown pere
Ful xvii dayes In that Manere.¹

This Celidoine,
Calafere keeps in
prison with Nas-
ciens for 17 days.

So it be-happed, that the Sevententhe Nyht .

As he there sat, I telle the Ryht,

4

Vppon his Cowche to Slombren hym list,—

he was so hevvy, what to don he Nyst,—

and as he was In his Slombrenge,

On the 17th night
Nasciens dreams
that a hand

hym thowghte he hadde a wondir Metenge,

8

So that hym pouhte An hond there was,

that be bothen Armes him held In that plas ;

and, As A man that Slepte ful sore,

the hond he wolde han put Awey thore ;

12

and the Same hond him Cawht Ageyn,

And Aȝen In his Slepe he it voided ful pleyn.

thanne thowghte him that the hond tho

alle his Chenes to-barst vnto,

16 bursts his chains.

Moche! mawgre Of him that there lay,

Where-Offen he hadde A ful gret fray.

and whanne he felte that it was so,

Nethir Cryen ne speke ne myhte he tho ;

20

thanne Abasched was he ful sore

Of the noyse that he herde thore.

and whanne that vpe he gan him dresse,

and felte him Self Owt of distresse,

24

He rises, feels
that he's free,

hyse hondes & Feet he gan drawn him to,

and Felte vnbownde that he was tho,

and that Alle his Chenes to-forn him lye ;

thanne thanked he god ful Solempnie.

28

Whanne he was Comen to the presown dore,

That ful blak and dirk it was to fore,

there Cam Owt tho A schyneng lyht,

as thowh it were of A lyghtenyng so briht ;

32

thanne loked he Aboven his hed,

And him thowghte he sawgh In þat sted,

¹ Chelui enfant eut calatier en prison auoec son pere nascien. Si demoura nasciens bien .xvij. iours en tel prison com vous aues oi.—A.

Owt of the hevene there Aperid An hy
 A white hand from heaven, A fair whit hond, hym thowhte Trewly, 36
 Whiche that him bar, as him thowhte,
 and Owt of that preson there him browhte
 with a red arm, Sowfe : the arm, Red as feer it was,
 as thiike tyme him thowhte In that plas, 40
 Whiche hond him took by his her,
 and Owt of that presown bar him ther ;
 and the sleve lokede as be semblaunce
 As Red as fir with-Owten variaunce ; 44
 but nonthing Ellis ne Myhte he Se,
 but Onlyche the hond there Sekerle,
 Sowf be the Arm, him thoughte, I-voluped was
 the semblaunce of a body In that plas ; 48
 but the body Openly ne was not sein,
 As I sey 3ow In Certein ;
 and In this manere sawh Nasciens tho
 hond and body to-Gederis bothe two. 52
 and bears him through the air And whanne that Aboven the Erthe he was there,
 that the Erthe he felte in non Manere,
 Wondirly Abasched he was Certainlye,
 that what to done he Ne wiste trewlye. 56
 and thus the hand On lofte it bar him thar,
 that he ne wiste whedir-ward ne whar,
 Wheche that greved him Nothing,
 Nethir hire ne there In non thing ; 60
 Nethir be the beryng Of his her,
 It Greved him ryht nowher.
 and whanne In the Eir he was so hye,
 that Onne-the to þ^e preson he myhte sen trwlye, 64
 þane lad him forth this hond In hye—
 lik as this storie doth vs to vndirstond fullye—
 tyl he Cam to-fore Calafere,
 to Calafere's bedside. In his bed as he lay Sleping ther. 68
 and whanne to the dore that he gan gon,
 A3ens him it Opened there Anon,

bothe dore posterne, and Ek the gate,	
and Owt this hond lad him there-Ate ;	72 The Hand leads
and Euere to fore the hond wente,	
& he it folwede with good Entente	
til the Maister Gate that he was past,	Nasciens through
Whiche gate gan to Chirken In hast,	Calafere's gate.
as though A man hadde ben there	76
That Owt hadde stalked for drede & Fere.	
Whanne Nasciens was thenus A stones cast,	
A3en he lokede Anon In hast ;	80
anon him thowghte there In his Mynde	
that Al On fyre It was him behinde.	
and whanne the peple Of the plase	
Aspiden that it On Fire wase,	84
Gret Noise they maden, and deolful Cry,	
Wherwith Calafere Awook Sekerly,	
and Open he fond bothe dore & Gate,	Calafere, finding
As Nasciens was gon Owt there-Ate,	that Nasciens has
anon thanne to the presown dore he wente,	escapt,
that Al Open there was veramente ;	88
Wondirly abasched thanne was he tho,	
that vndir hevene he Niste what to do.	92
On Of his Seriawntes he Cleped Anon,	
and bad him Into þ ^e presown to Gon ;	
and whanne þ ^e presown he was with-Inne,	
Of Nasciens ne sawh he neþer more ne Mynne ;	96
and whanne Calafere herde tellen Of this,	
Owt Of his wit he was with-Owten Mis,	
and so gret Sorwe he gan to Make,	
that Neuere Man gan so On take.	100
thanne was browght to him An hors there,	rides after him.
and Into the Sadel sprang Calafere,	
With a sharpe Swerd On honde ;	
and Al his Meyne that there gonne stonde,	104
hem he Charged Aftir to hye,	
Euery Man be his weys sekerlye ;	

- So that a path there fond he Anon,
 And In-to that path gan he to gon, 108
 & Evere was the hond Schineng to-fore,—
 a Wondirful liht As him thouhte thore ;—
 the nyht, Pesible and fair it was,
 Ne A softere Nyht neuere there Nas. 112
- Calafere sees
 Nasciens,
 his hors he prekid wondirly faste,
 & loked forth to forn hem atte laste,
 and saugh where that Nasciens wente,
 for him he knew ful wel veramente, 116
 as he him Often to forne hadde sein,
 him thouhte it was he In Certain.
 and whanne Nasciens Say him come thanne,
 Anon wax Nasciens A ful sory Manne ; 120
- but the Hand
 hides and protects
 him,
 but Evere the hond him held ful faste,
 And him Ouer spradde there In haste,
 that Openly thougth tho Nascien
 the body to the hond Sawh he then ; 124
 and so faste him thowhte it took him ther,
 that Neuere Erthly tonge Cowde telle Er ;
 For it Was Of so Merveillous Clarte tho,
 so ful of brihgtenesse, & hot Schineng therto, 128
 that In the hattest day Of the 3er
 þe sonne not so briht is as the body was ther,
 Not be An hundred part Of Clernesse ;
 this putte Nasciens In Moche sekernesse. 132
 but Natheles ful wondirfulli sore Adrad he was,
 that he fyl In Swowneng In that plas,
 So that nethir he ne saw ne felte non thing,
 So sore was this Nasciens In Swowneng. 136
- Calafere cannot
 find Nasciens.
 thanne prekid ful faste this Calafere,
 and loked Abowtes bothe here and there,
 and In plase where þat he say Nasciens ;
 But tho was not he In his presens ; 140
 and Evere Abowtes he loked faste,
 and Nothing he ne Say til at the laste,

- that Alle the weye & al the plas
there As him thowhte that Nasciens was, 144
him thowhte it was On flawmeng fer,—
As him thouhte that tymes Calafere;— Calafere thinks
And the Arm that was voluped In Cloth so Red, the Arm is burn-
him thowhte it brenneng fer In that sted, 148 ing fire.
that so wondirly Sore Abasched he was,
that for Alle the world he ne dorste In that plas
Not Ones Owt of his Sadil Alyhte,
but down I swowneng he fyl anon Ryht. 152 He swoons,
For Of this Merveille so Sore Abascht he was, and falls off his
That ded I swowneng lay he In that plas. horse.
thus lay Calafere long In Swownenge,
and homward his hors ful faste Rennenge 156 The horse gallops
From the place that he Cam fro, home.
A gret pas homward gan he to go.
And whanne that the peple of the howshold
this hors thus Comenge Gonne beholde, 160
And here lord was left behinde;
this was gret wondir In here Mynde,
and Siker wenden here lord hadde ben ded,
be Comeng Of the hors In that Sted. 164
and whanne it Was On the Morwe lyht of day,
Eche man Of his Meyne wente his way
For to seken hem with here powere,
3if Ony Of hem myhte him fynden there; 168
but they ne Cowde weten In non Manere
What weye that took this Calafere.
but it happed, As they sowhten boþ^e to & fro,
that somme of hem there gonne to go 172
Into the weye there that he lay;
Whiche was to hem A gret Afray,
Whanne they syen here Lord þere ded,
To Alle here syghtes In that sted; 176
There they gonnen him vp dressen Anon,
but foot On to stonde hadde he neuere On;

and find him
looking as if dead.

thow A man scholde han smeten Of his hed,
 he ne myhte meven non lyme In that sted. 180
 and than behelden they In his face,
 Calafere's face is stamp't, on the
 right with a hand, And On the Riht side þere was a space,
 As it were the forme Of An hond
 that him hadde towched, I vndirstond ; 184
 and on the left
 with a foot : And On the lefte side hem þoulte they sye
 the forme Of A foot wel Sekerly,
 that Ioyned to the hond it was,
 the hand-mark as
 red as fire, Wondirfully Red In that plas, 188
 As Owt Of the Forneys Comen flawmes of fire ;
 So thowht hem the Markes of Calafere ;
 the foot-mark as
 black as pitch. ¹but Only the Mark that Of the foot was,
 As blak As pich was In that plas : 192
 and his Nose, as ys it was Cold ;¹
 Al thus his Meine On him gonne behold.
 For whanne he was Comen to his Ostel,
 and Adawed he was Eche del, 196
 he cowde wel tellen Of Al thing,
 Where-Offen he hadde gret Merveillyng.
 and whanne they him fownde In this Manere,
 they gonne him dresse hom forto bere, 200
 but In gret drede they weren Echon
 that membre ne Meven Myhte he non—
 but he neither
 moves a limb,
 nor speaks. Nether Eye to Opene, ne mowth to speke ;
 lo ! thus god On him Nasciens gan wreke ;— 204
 but Sekir they wende he hadde ben ded,
 For Of him ne Cowden they non Oper Red.
 And thus they boren him In this Manere
 hom to his plase with drede & fere, 208
 that neuere spak word be Al the weye,
 neþer Eye ne Opened Certainlye,
 Ne Nethir foot ne hond myhte to him drawe ;
 this was to hem A wonderful Sawe. 212

¹— Et li sains del pie estoit tout ausi noirs com est pois.
 Et si estoit li noirs ausi frois com est glache ; et li vermaus ert
 ausi caus comme fus.—A.

- and whanne to his hows with him they Come,
Wif, Child, & his Meyne Al & some,
Abowtes him gannen to drawen wel faste,
and Alle Of him weren sore Agaste, 216
that ded In the plase he hadde I-be,
Ne non Othir thing Of him ne Cowde they se ; Calafere is laid
So that In A bed they dyden him leye in bed,
Al so Eselye As they Cowde Certainlye ; 220
and alle, gret Mone Abowtes him they made,
For there nas non that Oþer cowde glade.
- And whanne it was abowtes the Noun,
Wondirly to Cryen he gan þere Anon ; 224 wakes, and cries,
and his wif to him Ran ful faste,
as a womman that hadde gret haste,
and wondirly Sore Afrayed 3he was
Of his noise sche herde In that plas. 228
And whanne he of his swowneng Awook,
he Opened his Eyen, & gan vpe to look ;
and abowtes him thanne he loked pure faste,
and water bad bringen At the laste, 232 and asks for
Forto qwenchen that fer so stronge water to quench
that In his fase hadde brend so longe. the burning of
thanne Ronnen forth his Seriawntes Anon, the hand-mark
And Aftir water they gonne to gon, 236 on his face ;
- And Casten it On bothe Sides Of his face
To quenchyn þ^e fyr in þat place.
thanne it semed to hem Euerichon
that thike side was brent In to þ^e bon ; 240 but it is burnt to
And the bon, As whit it lay the bone,
Lik as doth Chalk In þ^e Clay ;¹
And the flesch that was þere Abowte, which looks like
It semed ful Rosted with Owten dowte. 244 chalk in clay.

¹ *i. e.* Boulder-drift clay ; such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum-pudding, filled the hollow.—H. Seeley.

Calafere's left-
cheek mark is
black and cold.

And thanne the lefte Side they gonne beholde,
wheche þat was bothe blak & Colde,
Of wheche he myhte suffren non towcheng
For non good Of Erthly thing ; 248

When water is
thrown on it,

and whanne þ^e water On that side they gonne to caste,
A wondirful Cry he made atte laste,

he swoons.

& with that he fyl In Swowneng,
So that Of lif of him hadde non man supposing, 252
but that fully ded he hadde I-be
Euere with-Owten Ony Recouere.

and whanne Of swowneng he Cam Agayn,
his Eyen Opened he thanne Certein, 256
and seide, & pleynede him wel More,
and seide that deth negheden him wel sore.

He is wroth at
his coming death.

thanne gan he to wrathen Anon,
And seide, "schal I deyen thus son, 260

that thus am fallen In Maledye,
and neuere In better poynt I was trewlye
to han lyved be ȝeres and be day ;
and now I trowe I passe my way ;" 264

thanne Cursed he the tyme that he was bore,
that In Swich manere Scholde deyen thore.

He asks about
Nasciens.

thanne whanne he was Awaked wondirly wel,
after Nasciens Enqwered he Every del. 268

thanne they Of his howshold ful Snelle
Of him non tydinges ne Cowden they telle,
Nethir tokene ne Signe In non degre ;
and thus him they tolde thanne Certeinlie. 272

And, on finding
that he is not
caught,

and whanne that he herde this tyding,
Anon he fil Aȝen there tho In swowneng.

orders Celidoyne
to be brought
before him,

and whanne Of his swowneng Awook he þere,
he Comaunded Anon þat In Alle Manere 276
Anon Nasciens sone to-foren him bringe,
and he scholde tellen him newe tydinge.

And whanne to forn him this Child gan gon,
Thanne seide this Calafere to him Anon, 280

- ‘ That On him he wolde Avenged be,
For his fader from him wente In that degre ;
and for his deseisse he Suffred therfore,
On hym Avenged he wolde ben thore.’ 284
- thanne Comanded Sire Calafere
that Child Anon forto Slen there.
thanne fil down Calaferes wif Anon,
and preyde him this thing not forto don ; 288
“and 3if Algates 3e welen him Sle,
In presoun stille so let him be,
and Rathere hym Enfamyne there,
thanne him to slen In this Manere.” 292
- And he that was ful Of Corruptioun
as Ony tigre, Other wille lyown,
Owther Ony Other Savage beste
that han non Resoun, neþer lest ne meste, 296
‘ but algates On him Avenged wolde he be,
thowh that him self there scholde [him] Sle.’
thanne Cleped he his Seriawntes Anon þere,
And Comaunded þat In to þ^e towr they scholde him bere Calafere has
In his bel ; Al so sik as that he was, 301
he wolde be born In to that hye plas ;
and he Comanded Aftir him to bringe
Nasciens Sone with-Owten tarienge. 304
and they fulfilden his Comandement ;
him they vpe boren verament ;
and Aftyr hym, Celidoyne, Nasciens sone,
For hym they maden ful gret Mone. 308
and whanne this Celydoine was vpe I-browht,
Calafer, this Terant, for-gat it nowht
there that Child forto spille,
Wit venamous herte & Evel wille. 312
thanne Anon his seriawntes he gan to Calle,
And Comanded the Child to throwen ouer the walle,
that with his Eyen he myhte it sen,
For sekir non Othirwise ne scholde it ben. 316

and swears he'll
take vengeance
[leaf 26]
on him.

Calafere's wife
prays him not to
kill Celidoyne,

but he declares
he will.

Calafere has

himself carri'd
up the tower of
his castle,

and orders his
men to throw
Celidoyne off it.

Wherefore deol & Sorwe they maden Echon
 For that dede that they scholden don ;
 but they ne dorste not Offenden his Comaundement,
 but Anon it fulfild there present. 320

Calafere's men they token vpe this Child Anon,
 And leften him Above Alle þ^e werk Of ston ;
 and whanne Calafere him Sawh so hye,
 down him to Caste he bad hem hye ; 324
 Anon his biddeng fulfil they there,
 and threwen him down In here Manere ;
 thanne this tyraunt gan vp to Rise
 To sen this Child taken his I-wise,— 328
 So ful he was Of Crwelte
 As Evere Ony tyraunt myht be ;—
 And whanne þ^e Child was Middis his fallynge,
 Alle Aftir him loked with-Owten tarienge, 332
 and wende that to þ^e Erthe he schold haue gon,
 and his lemes to-borsten Everichon ;
 but Anon As that they lokeden Owte,
 they sien ix. hondes that child Comen Abowte, 336
 that lik As Snow they weren so whit—
 Whiche to soimme Of hem was gret delyt ;—
 and this Child they henten Anon
 In this Maner tho Everichon, 340
 two hondes to the Ryht Arm they wente,
 and tweyne to þ^e left Arm veramente,
 tweyne to the left leg, & tweyne to þ^e Ryhte,
 and On to hed Openly In here syhte ; 344
 And In this Manere these Nyne hondis
 browhte Celidoyne Ow[t] Of Califeris bondis
 With-Owten Ony Of the Erthe towching :
 this was to Calafere gret Merveillyng ; 348
 and Evere he lay and beheld ful faste
 tyl that the Child was fer from him paste ;
 and whanne this beheld Sire Calafere,
 that this Child was boren so fer, 352

throw Celidoyne
 over the battle-
 ments.

When he is in
 mid-air,

9 snow-white
 hands catch him,

and bear him
 away.

For sorwe he fil In swowneng Anon.

thane Owt Of that towr Gan *þer* gon,
of wondirful dirknesse gret plente,
that non Of hem Mihte O*þer* there se ;
and aftir this dirknesse there spak A voyse,
that Alle they herden A wondirful Noisse,
that ' to him whiche was Goddis Enemy,
veniawnce to him scholde Neyhen ful ny.' 356

Thick darkness
comes.

A voice proclaims

vengeance against
God's enemy.

360

and Anon As this word was seide there,
Ful wondirfol Noise, & In dredful Manere.

It Gan to thondren & lyhtene ful faste,
that semed Al the Eyr scholde to-berste,
and that it were ful domesday ;

Thunder and
lightning come.

364

thus weren they Alle In gret Afray,
So that Alle the Meyne that weren there
Forsoken here lord Calafere
that stille lay swowneng In that tour ;
hym they forsoken with mochel dolour.

368

And Anon As from him they weren I-went,

A Fyr from hevene Com there present,
and Of that towr hit smot the left partie
down Into the Middel ful Sekerlye,

A fire-bolt from
heaven splits the
left of the Tower,

372

In whiche partie that lay Sire Calafere.
So veniablye was he Slayn there,
that Er to the Erthe he Cam A-down,
the pecis of his body fledden In-virown,
and non of his Other Meyne

376

and shatters
Calafere's body
to pieces.

hadden non harm In non degre,

380

Sawf Only for drede In here syht,
that In here hertes they weren Afryht ;
for Cristened thei weren Everichon,
and Chosen his plesau[n]se to don,
and to the Trenite they hadden hem take,
And forsaken Alle the develis so blake.

His Christian
attendants are
not hurt.

384

behold what God wile for his man do !
him kepen from Evel for Evere Mo !

388

And thus, now As ȝe han herd here told,
 paste this Calafere, that was So bold,
 From worldly lif to Evere-lastyng peyne,
 As this storie thus doth vs to seyne. 392

News of the
 escapes of Nas-
 ciens and Celi-
 doyne get about.

and thus sone thorw al the Contre
 this word gan Springe Certainle,
 how that Nasciens Owt of *preson* was gon—
 Where-Offen weren glad ful Manion,— 396
 And Of his Sone Also there,
 how that he Aschaped, & in what *Manere*.

Sarracynte
 rejoices at it.

And whanne Saracynte herde Of this tydyng,
 Ful Ioyful sche was In Alle thing, 400
 And beleved it ful Certainlye
 that it was thorwh goddis Mereye,
 and thorwh him they weren vnbownde
 Where so Evere they weren that ilke stownde ; 404
 Wel wiste sche be Crist it Was I-don,
 Alle these poyntes thanne Everichon.

The Barons hear
 it too,

thanne Alle the Barowns that Of þ^e Rem were,
 To Sarras to qweene Saracynte Comen there, 408
 Whanne they wisten the trewthe Of *deliuerance*,
 That Nasciens was happed Swich A chaunce,
 and Of the *veniaunce* Of Calafere
 That God Sodeinly On him took there ; 412
 thanne thus they dowed hem Everychon,
 lest God *veniaunce* hem Wolde senden vppon,
 For here fals Wil and Concentyng,
 Of Nasciens & his sones *presoneng*. 416

and come to
 excuse to Sarra-
 cynte

thanne Comen Alle to the qweene Anon,
 and Criden hire Mercy Everichon,
 that hire Brother En-prisoned so was
 be here Consentyn In that plis ; 420
 And seyden ‘ þat it was Only Al & som,
 Only be Calafereis *ymaginacioun* ;
 Wherfor, God hath *veniaunce* on him take
 Openly, As we knowen, for Nasciens sake.’ 424

their consent to
 Calafere's counsel
 to imprison
 Nasciens.

and for they Syen that God Of his Myht
hadde schewed swich miracle to Alle Mennes siht,

there-fore Mercy they gonne to Crye

To qwene Saracynte ful lowlye :

428

The Barons cry
mercy for their
cruelty to Nas-
ciens,

“Now, goode lady, 3oure brother don seken 3e,

In what Contre that So Evere he be,

And we scholen putten vs In his Mercy—

bothe Owre bodyes, & Owre Good pleynty,—

432

and offer to make
atonement for it.

With vs to done At his plesaunce,

To what presown, or to what Noisaunce.”

and whanne qwene Saracinte herde hem thus seye, Sarraeynte

Wel gladed hire herte was Certainlye.

436

Anon sent sche Messangeris fyve,

sends five Mes-
sengers to seek

And Charged hem Alle vppon here lyve,

And took hem I-nowh of gold & Fee,

& Charged hem to Serchen In Eche Contre,

440

for her brother
Nasciens,

Al so longe As Good & hors wolde Endure,

To sechen hire Brothir sche made hem Ensure ;

And for non man Schold han hem In Suspescioun,

lettres Enseled with Good Entencioun,

444

with letters

Enseled vndir hire Owne Sel,

the bettere men hem to knowen & leven wel ;

And In that lettre dide sche don wryte

As wel as that sche Cowde Endyte,

448

Of hire lordis Avicion Certefyenge,

describing Mor-
dreins's Vision
(p. 229—232).

þat he hadde the Niht to-foren his goynge.

thus the Messengeris here leve took,

that Iorne to done, & it not forsook ;

452

Forto fulfillen hire Comaundement,

Alle forth they wenten with good entent.

Now Mosten we leven A while this storye,

And to Anothir Storye We Mosten hye,

456

The Story turns
to Nasciens's
Wife.

Whiche that Certefieth Of Nasciens Wif,

That leveth In Wo, bothe Sorwe & stryf.

CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she is (p. 322), and how she loves her husband. She is dispossessed of her lands (p. 323), and takes refuge with an old trusty knight, Carsopines, to whom she has been kind. He puts his goods and life at her disposal; but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 324); but she refuses, so Sarracynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 326). Flegentyne again refuses, saying she must stop with her old knight. She still sorrows (p. 326), till she hears that her lord, Nasciens, and her son, have escaped out of prison (p. 327). She dreams that a voice says they are in the West; and asks a provost of the church what her dream means (p. 328); then she asks the old knight (p. 329); and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (p. 330). Flegentyne agrees (p. 331); the knight gets money, &c.; and the three start (p. 332), with four horses, towards Sarras, journeying westwards (p. 333); they come to the river Arcuse, lodge near the Castle of Emelianz (p. 334), and enter Calamyne (p. 335).¹

Thus this Storie forthere gynneth procede,
 that whanne Nasciens to preson gon they lede,
 and his sone there Inne with him I-do,
 Whiche was to him bothe peyne & wo, 4
 And al his lond I-sesid it was tho;
 and his wif Owt put Of Eury plas also,
 that an hy born womman was, & of good lyvenge,
 and therto here fadir was a kynge. 8
 this lady was So ful Of bewte,
 For a fairere womman Myhte non man se,
 for thus Of hire telleth the Storie,
 that more bewte hadde sche Sekerlye 12
 thanne Alle the women Erthly born
 that Evere Ony Man Sawh leveng befor;

Nasciens's wife
is the

most beautiful

woman that ever
lived.

¹ In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “Eusi que .j. cheualier amaine j enfant a la duchoise le femme nascien;” and Helycaors is represented as a small boy.

And to these bewtes sche hadde bownte,
 Corneys and gentil In Alle Maner degre ; 16 She is courteous,
 lowlich to Every Creature, lowly,
 and large to God, I the Ensure ;
 and Aȝens hire lord & Soverein
 debonewre & ful trewe Certain, 20 true, and chaste.
 and Chaste Evere In his Absence,
 bothe humble & Mek In his presence ;
 therto sche him louede aboven al erthly thyng ;
 Non wondir thowh this lady made Morneng ; 24 She mourns for
 For so gret sorwe & morneng sche Made, Nasciens.
 that non Man ne Myhte hire herte glade.

thus was the Condisciown Of this lady fre,
 as ȝe han herde Rehersed here be me ; 28
 and this ladyes Name was Flegentyne,
 A ful worthy lady, and A benyngne.
 Wetes wel, whanne sche hadde knowenge þ^o

that hire lord was In presown I-do, 32
 Ful gret sorwe sche took to herte,
 And Manie peynes sche hadde, & smerte.

and In the moste Sorwe that sche was Inne,
 This false Calafere ne wolde not blynne, 36 Calafere turns
 but putten hire Owt Of alle hire londis, her out of all
 and be-Refte Clene Ow[t] of hire hondis. her lands,

thanne was this lady At Orbery tho,
 In ful mochel deseisse sche was do ; 40
 and thedir here Iorne tho sche Mad,
 Weneng hire lord Owt Of prison han had ;
 but Euere Calafereis Conseyll was presente,
 and for nothing thereto wolde assente, 44
 As this Storie here After doth telle
 Al to-gederes how it be-felle.

and whanne þis goode lady say it was so,
 That¹ husbonde Child & lond was a-go, 48 [1 MS Than]
 thanne was sche In passinge Mornyng
 Whanne sche herde tellen Al this tydyng ;

Thanne wiste sche neuere what forto do ;
 but to An hygh good levere sche drowh here vnto, 52
 Flegentyne
 consults an old
 vavasour (under-
 vassal) Carsopines
 (p. 332, l. 353),
 An old vauasour, A ful gentil knyght
 that Inne sche trosted with Alle hire Myht,
 For norre he was to hire sone so dere,¹
 that him tauht bothe norture & Manere, 56
 and sche hadde him Encresed Also,
 From poverté In to worschepe I-do
 And him ȝoven to-forn that Owre
 Manie Towelis of gret honoure ; 60
 whom she trusts
 much.
 Wherfore In him gan sche hire Affye
 Aboven Alle Other tho Sekerlye.
 thanne flegentyne to thys vauasour wente,
 A sorweful womman, and ful dolente. 64
 and whanne this vauasour gan hire Aspie,
 that it was his lady Certainlye,
 Anon with herte, body, & thowht,
 he thanked God þat thedir hire browht, 68
 And Resceyved hire ful worthily,
 As his lady & sovereign ful debonerly,
 With herte, Body, & Al his good tho,
 At hire Comandement to ben I-do. 72
 He puts himself
 and his goods at
 her service.
 but Evere this lady hadde In herte
 hire lorde, hire sone, that dide here smerte,
 Wheche sche lovede Ouer Alle thing,
 So that to hire myhte Comen non Comforteng. 76
 Queen Sarracynte
 prays Flegentyne
 Thanne the qweene Sarracynte, hire soster dere,
 To flegentyne'sente In this Manere,
 and preide here, 'for Alle Gentelnesse,
 For sosterhed, & for Alle kendenesse, 80
 and In slakyng Of hire peyne & wo,
 that sche wolde Comen hire vnto,
 that Ech of hem Other myhte Comforte,
 and Ech In here Angwisch to Other Resorte.' 84

[leaf 27]
 to come and sor-
 row with her.

¹ et chil auoit este tous iours maistres a son fil.—A. See p. 332, l. 336.

thanne Flegentyne thanked here of hire message,
 as womman that was of high parage,
 and hire preide 'þat sche sholde not with hire mysplese,
 For to here it ne were nethir Comfort ne Ese ; 88
 Sethen þat with hire lord sche hadde Ioye & honour,
 It is worthi be hire selves to suffre peyne & dolour ;
 For I ne Am not to good therto,
 For my lord to suffren boþe sorwe & wo ;' 92
 and In this Manere sche sente to Say
 To qwene Saracynte this ilke day.

Flegentyne
thanks Sarra-
cynthe,

but declines to
come to her.

and whanne the qwene herde of this tydyng,
 that Flegentyne wold Comen for non thinge, 96
 Sche wente hire Self, In hire persone,
 that lady to bringen Owt of hire Mone,
 So that this Sarraeynte wente forto seke
 this duchesse Flegentyne that was so meke. 100

So Queen Sarra-
cynthe goes to
Flegentyne.

and whanne to-Gederis Metten these ladyes trewe,
 thanne gan Alle here sorwes Renewe ;
 to Grownde bothe In Swowneng fille,
 that non Of hem Myhte speken Other vntille ; 104
 For so gret sorewe they Maden bothe,
 that to þe peple Abowtes it was ful lothe ;
 For Grette Sorwe Sawgh neuere Manne
 than¹ be-twene the two ladyes was thanne ; 108
 Ful mochel was the Cry & the weping,
 that be-twene hem two was, & þe Morneng ;
 And longe it was Er they myhten Speke,
 Oper Ony word Eiper myhte Owt-Breke. 112

Both ladies
SWOON,

[1 MS that]
cry, and mourn.

3it Atte laste this qweene Sarraeynte
 Of hire Morneng Som what gan to stynte,
 And, As a wis womman and a Redy,
 To this dwchesse sche spak ful gentelly, 116
 And hire sche peyned In Alle thing
 To Restreynen hire from weping,
 And spak ful goodly to this dwchesse,
 hire to bringen Owt Of hire distresse ; 120

Then the Queen
comforts Fle-
gentyne.

Sarracynte again
begs Flegentyne
to go home with
her,

and In the Ende sche preide hire So
that sche wold with hire Go,
“And swich Comfort I wolde ȝow make,
For my dere brothir ȝoure lordis sake 124
that we ben so mochel bownden to ;
ȝif ony Comfort to ȝow Cowde I do.”

but she excuses
herself,
and says she'll
stay with
Carsopines ;

but this duchesse, this lady fre,
Nolde therto Assente In non degre, 128
and Excused here ful ladyly,
“that In non Othir felischipe trewly
thanne In that vauasour, that Olde knyht,
sche nolde not Comen be day ne be nyht ; 132
and Ek to hire were it worschepe non

From that vauasour forto goon,
For my Compenye he Nele forsake,
Ne I ne may his, Anothir to take ; 136
For In his Compenye have I be
Sethen myn Exil was put to Me,
and In his Compenie I wele Abide
Tyl to my ducherie Aȝen I Come som tyde. 140

were she with
Sarracynte

For, goode lady, moche lasse descisse Suffre I here,
thanne In ȝowre Compenye ȝif I were,
For nether Of vs Other Myhte se

the sorrow of both
of them would
break their hearts.

But Owre sorwe Aȝen renewed scholde be, 144
Ne nethir Of vs Of Oure lordis to speke,
the Sorwe wolde maken Owre hertes breke ;
to heren Ony thing Of here descisse,
In Alle thinges it scholde vs Misplese ; 148
and therefore, Myn Owne lady & Soster so dere,
haueth me Excused In this Manere.”

Ful Mochel hevynesse & sorwe made this qweenne
Whanne that sche Sawh it wold not bene, 152
and that the vauasour sche nolde forsake,
Ful mochel sorewe sche gan to Make,
and that sche nolde for non preyere
With hire forth gon In non Manere. 156

And whanne non Other wise thanne Myhte it go,
 homwardes aȝen thanne torned sche tho ;
 and to hire Self sche Made gret Mone
 that þ^e duchesse non Otherwise wolde done. 160

Queen Sarracyno
 goes home.

And Every day thus ferde this qweene,
 that sorwen & Weping made bedene ;
 and thus ferde sche ful Manye A day,
 that Man ne womman hire Comforten may ; 164

And Evere beleft this duchesse stille
 With the vanasour, As it was hire wille,
 And Evere hire Sorwe was lich newe ;
 So good sche was, & Of love so trewe, 168

Flegentyne
 remains with
 Carsopines.

that Neuere man ne non womman
 In that digre myhte Comforten hire than,
 til that it fyl vpon A day
 that tydynges to hire Comen verray, 172
 that Nasciens, hire lord So fre,

Then she hears of
 Nasciens's escape,

Owt of prisoun was skaped Certainlie.

and whanne Of this tydinges herde sche telle,
 Somme Comfort In hire herte befelle, 176
 and better Semblaunce sche gan to Make,
 that hire lord Owt of preson was take ;

And also that hire Sone so dere
 Was Asckaped In that Manere. 180

and Celidoyne's
 too.

So it be-fyl that the seventhe Nyht
 After that Nasciens owte of presoun was dyht,
 And as In hire bed that Niht sche lay,—
 and hadde not slept ful mani A day, 184

On the 7th night
 after it,

What For gret Mone & for Weping,—
 at the last sche fyl In A slombering,
 So, what for weping & werynesse,
 hire herte hadde longe ben In distresse. 188

And as sche lay In hire Slombering,
 Sche thowghte sche hadde A Merveillous Metyng ;¹ she dreams

¹ Ensi com ele soumilloit si li anint vne auisions.—A.

that she sees
Nasciens before
her,

Sche thouhte sche Say In hire Avisiown

Nasciens hire lord, bothe hol & sown, 192

telling her that

standing to fore hire bed there,

that to hire Seide In this Manere :

“Swete soster, sixt thow not Me

that thus here stonde to fore the ? 196

Into a fer Contre I am I-browht,

thorw him that vs alle hath bowht,

he is in a far
country to the
west.

Into a place fer be weste,

there that goode lord liketh beste ; 200

wheche plase & weche Contre

he hath me Ordeyned In forto be,

and there my seed forth forto bringe,

hym to worschepe & honourenge.” 204

Next morning

and On the Morwen whanne sche Aweek,

Gret merveil Of this Avisioun sche Took ;

and In as moche As sche hadde non ful knoweng

Of that Avisions Signefieng, 208

the firste werke sche dide tho,

she goes to church,

To holi chirche sche gan to go,

there forto heren Goddis Servise,

As Everi day it was hire Gyse. 212

and then begs
a dean (?) to

And whanne Alle the Servise was I-do,

Anon to A provost sche gan to Go,

And told him Of hire A-visiown,

how þat it was, Al & sown,¹ 216

And preide that provost, for Charite,

pray God to
tell her the
meaning of her
vision.

For hire to preyen to the Trenite,

‘ that he wolde senden hire som Tokeneng

Of that Avisiouns Signefieng.’ 220

And thus sone sche torned Ageyn

To [the] vauasours hows In Certein,

that hire Comforteth As he Can,

For to hire he was A ful trewe man. 224

¹ For ‘ al & som ; ’ see l. 396.

thanne this ladi this vauasour In Cownseil Gan to Flegentyne tells
Carsopines her
vision,
Calle,

and him tolde how that hire it gan be-falle

In hire Avisiown this Othir Niht ;

Al him sche tolde Euene Owtriht. 228

thanne Answered this vauasour to hire Ageyn,

“that theke Avisiown in Certein—

be the helpe of God and the holy Roode—

Scholde here torne to worschepe & goode ; 232

Neuertheles, lady, vndirstonde 3e Me,

that I wele ben Redy in Eche degre

to fulfillen 3oure Comaundement

In alle degrees, And 3oure Entent.” 236

and whanne the lady herde of his benyngnete,

In Alle things that so profred he,

For Ioye In herte sche gan to wepe,

that of hire he took so gret kepe ; 240

thanne Answerid sche, “with herte & wille,

And myn preceptis thow wilt fulfille,

the behoveth with me forto¹ go

Into what plase that I preie 3ow to.” 244

thanne Answerid this vauasowr Ageyn

to that worschepful duchesse : “Certein,

3e ne Connen not Seyn, ne Comaunden me,

that I nel fulfille In eche degre 248

Evere As 3owre Owne pore Bedeman.”

And thus to hire the vauasour Seide than,

“And what Compenye that sche wele have,

I schal 3ow gete to bringen 3ow Save.” 252

thanne Answered the lady tho,

“that Compenye wele I no mo

but Only 3oure Owne Sengle persone ;

We tweyne to gederis to gon Alone ; 256

For I wolde kepen it So prevyle

That non lyveng man wiste but I & 3e.”

and asks him
to go with her
whither she will.

He promises to
do so.

She wishes to
take no one else.

¹ MS forto to

Carsopines
counsels Fleg-
entyne to take

Thanne Answerid this vauasowr :

“ lady, I desire 3owre Grete honour ; 260

I wele 3ow telle now my Cownsaile,
3if Owlt to 3owre wit it May Avaylle,

his eldest son
with them as
their yeoman.

Myn Eldest Sone with vs schal go,
3if 3e thincken best that it be so, 264

and stonden vs In 3omannes Servise,
In what degre that 3e welen him devise.

And wete 3e wel, that In Certeyne
he wolde Suffren As moche peyne 268

As Ony man here myhte Endure,

3ow to plese, I 3ow Ensure ;

but, lady, take 3e this speche in non swich degre,
In Ony thing that I scholde wrathten the, 272

but that I wele ben Redy bothe Nyht & day

To don thing that 3ow plesen May,

And for 3ow to suffren peynes & Owtrage
As Ony man May don Of My Age. 276

She ought to
have a servant,

But, worschepful lady, vndirstonde 3e me,

that it Fallet nouht for 3owre degre,

With-Owten A servaunt forto gone

Into Ony plase, 3e & I Alone. 280

and 3if with-Owten Servaunt þat we go,

And Ony mysaventure Come 3ow to,

Goode lady, how scholde I 3owe be-welde,

as he, Carsopines,
is old,

that Am an Old man, & smeten Into Elke? 284

and whanne we Comen Into Ony straunge Contre,

and Ony mys-Aventure befall to Me,

and his son can
help them both.

thanne my Sone May don vs bothe Ese,
lady, bothen 3ow & Me to plese. 288

and how so it stonde In Ony Other degre,

3oure Man & Servaunt I wil ben sekerle ;

And my sone schal ben Owre Servaunt,

lady, 3if 3oure herte Mowe þerto grawnt ; 292

and I as non knyht ne wil not be,

but as 3oure Servaunt In Eche degre ;

For what deseisse that I Suffre may,
for 3ow I wele don Every day. 296

Now that 3e han herd myn Entent,
Of 3ow now wolde I weten present
how that 3e thinken be this Cownsaile,
3if it Ony thing to 3ow may Availle ; 300
for, lady, ful fain weten I wolde,
3if that to this Cownseil 3e wolden holde."

thanne Consented that lady ful wel
To this knyhtes Cownsail Everidel. 304

Flegentyne agrees
to take Carso-
pines's son.

Thanne bespak this¹ lady Anon,
"Sire knyht, I wold that we weren gon ;
For In Ioye schal I neuere ben Sekerlye
tyl that my lord I se with bodily Eye, 308
therfore this viage now wele I go,
3if God his wille with me wile do ;
but I ne wolde for non worldly good
that Non Creature it vndirstood, 312

She begs him to
start at once to
seek Nasciens,

but Onliche thi self, thi sone, and I,
Of this purposeng now trewely."
"lady," Seide this vauasour thanne,
"that ther nys leveng non Erthly Manne 316
that more gladly this viage wil vndirtake
thanne I wele, for my lordis Sake ;
and this Cownseil to 3ow I wolde han seid be-fore,
but that Of on thing me dredde ful sore, 320
that me 3e wolde not haven In Compenye,
And this I dredde ful Sekerlye."

thanne preide Anon this lady so fre,
'that Anon Redy he wold be, 324

and provide
money for their
journey.

And him Silver & Gold to Ordeyne,
And what sche myhte sche wolde hire peyne,
For bothen pore & Naked was sche Mad ;
that Of Al hire good but litel sche had.' 328

Neuertheles this Olde gentyl knyht,
To his power dide Al his Miht,

thanne preide Anon this lady so fre,
'that Anon Redy he wold be, 324

And him Silver & Gold to Ordeyne,
And what sche myhte sche wolde hire peyne,
For bothen pore & Naked was sche Mad ;
that Of Al hire good but litel sche had.' 328
Neuertheles this Olde gentyl knyht,
To his power dide Al his Miht,

¹ MS this this

Carsopines gets
money and
jewels,

and purveied him Of Gold & Of tresowr,
and of Mani A Iewel of gret valowr ; 332

For At that tyme more hadde he
Thanze Nasciens and flegentyne Certainle.
Of this the vauasowr dide Moche thing,
be Encheson Of hire sones Norscheng.¹ 336

And On the Morwe whanne it gan dawe,
this goode lady was ful fawe ;
anon to Chirche sche gan to Gon,
As hire Olde Custom was to don ; 340

and tells his wife
that Flegentyne
is going to see
Sarracynte.

And whiles that sche At Chirche was,
this vauasour to his wif told the Cas,—
how that his lady wolde go
to visite qweene sarracynte tho,— 344

So that here Sadelys he did Owt take,
and here hors Redy forto make ;
and as sone as sche from Chirche gan gon,
to here hors they wenten Anon, 348

Flegentyne,
Carsopines, and
his son Helyeaors

bothe the lady and the vauasour,
And Ek his sone In that stowr—
hos Name was Clepyd helyeaors,²
A senly persone Of Membris & Cors ;— 352

and his Fadir Carsopines hyhte ;
An Awnciel Man, and A vaillaunt knyhte.

Thus this lady took leve tho
At the vauasours wif, & forth gan go ; 356

start on their
journey,
[leaf 28]

So dide hire howsbonde & hire sone In fere,
and wenten forth with Meri Chere ;
But this vauasour wolde not In non wise
to his wif discoureren his Servise, 360

and that he Scholde non ferthere Go
but to Sarras, to the qweene tho,

¹ Car nasciens et la douchoise l'auoient moult enrichi, pour l'amour de lor fil ke il nourrissoit.—A.

² Et ses fiex li aisnes, qui estoit apieles helicoras, che dist li contes. Et ses peres auoit nom corsapias.—A.

For Flegentyne hire wolde Se,
 What Maner of Comfort *with* hire myht be ; 364
 For non Othirwise ne dorste he do,
 For his lady Comaunded him so.
 thus sone iiij hors weren browght forth there, with 4 horses,
 And Anon they thre weren horsid In fere, 368 the 4th bearing
 and the fourthe hors the Somer bar,¹ their luggage.
 the weeche wherto was Ordeined thar,
 that was Charched with diuers Mone,
 With hem to have In Eche Contre. 372
 And whanne Owt Of that town they paste,
 Streilit to Sarras they torned Atte laste ;— They first take
 and thus dide the vauasour tho, the Sarras road,
 For they scholden Sen hem toward sarras go ;— 376
 and that weye helden they ful Ryht
 til they weren A Mile Owt of þ^e peples Siht.
 thanne bespak this vauasowr tho,
 and seide, “ lady, how wele 3e now go 380
 For to Seken My lord & 3oure, and then Carso-
 Whiche that is Man Of honoure ; pines asks whither
 For I suppose In Min Mynde, they shall turn.
 3e ne weten in what Contre him to fynde ; 384
 and Sethen that 3e knowen non Certeinte
 In what Contre that he Scholde be,
 So Mosten we Seken be Aventure
 In what Contre to fynden him Sure.” 388
 “ For sothe,” quod the lady Ageyn,
 “ I n’ wot neuere Into what Contre Certain
 Sikerly him forto fynde—
 My worthy lord So Goode & kynde ;— 392
 but In As Moche As that he tolde Me
 ‘ that westward Algates Scholde he be,’
 (thus thowhte me In Myn Avisiown
 that he Seide Al & Som ;) 396

¹ et li quars fu vns soumes, qui tous estoit eargies de deniers mounces, et d’or et d’argent en plate, et de vaisselle-mente moult riche et moult bieles.—A.

	Wherfore westward, I telle it the, My herte falleth Most he Scholde be.”	
So they turn westward,	thanne torned they Aweye On þ ^e Ryht hond, And thus sone a water there they fond ;	400
and cross the river Arcuse,	Anon ful sone that water they paste, That toward Orbery Ran In gret haste, Whiche water ‘Arcuse’ was Cleped tho,	
that runs towards Orbery.	that to Orbery wardis wente tho.	404
	So longe they Reden til it was Eve, For the sonne hire lyht began to leve, thanne was sche At hire owne londis Ende,	
	thike gentil lady so good & hende.	408
At night they stop at a house next the Castle of Emelianz,	And there here In they token Anon, ¹ In a Rial plase of lym & of ston that next the Castel of Emelianz stood, that marched ² next to þ ^e dwchie On þat flood.	412
and in the morning journey	And On the Morewe ful Erly sche Ros, And In hire weye forth sche gos, For that Aparceyved sche ne wolde not be, for sche was there at Swich poverte ;	416
(on account of the Saracens)	and sche dide it be good Resoun, ³ For Al that Contre there In-virown, they weren Saradynes Everichon, and hatede alle Cristene be On & On ;	420
	and Ek hem Of Orberi & Of Sarras these Saradines hatede In Every plas.	

¹ Si present ostel de mult haut eure.—A.

² borderd : ‘qui marchisoit a la duchee qui estoit apieles emelians.’—A.

^{3—3} Car chil de chel chastiel, et de tout le pais enuiron, estoient sarrasin; si haoient eliaus de sarras et d’orberike pour chou qu’il s’estoient crestiene. Et quant il orent chel chastiel eslongie l’errure de .x. lieues, Si entrerent es vaus de calamine, en vne terre qui mult est plentieuense de nart et de cynamome et de basme. Tant esrerent ke il vinrent au tierch iour a vne chite mult riche, qui auoit non ‘lussane.’ Si estoit maistres sieges del roiaume le roi de meocide.—A. The names are ‘luisance’ and ‘meotide’ in Addit. MS 10,292, leaf 29, col. 3.

thanne past they forth owt of that contre tho,

And Into Calamyne they gonne to go.³

424 to Calamyne.

Now Of this dwchesse here levethe this storie ;

There we leave
her

And to the Messageres we Mosten hye,

that Sire Nasciens Sowghten Every where,

In Eche Contre, both fer & Nere ;

428

¹but ful longe it is, I vndirstonde,

Er that these Messageres Sire Nasciens fonde ;

And how Nasciens fond his 3onge sone

and turn to
her husband
Nasciens.

that with him in presown was done ;

432

wherfore, of Al Erthly thing,

For his wif & him was his Morneng.¹

CHAPTER XXVII.

Of NASCIENS on the "*Il Torneament*." How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 337).

[The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering (p. 337), as they were contrary to one another, the heavens being hot and light, the earth cold and heavy. And because the foul earth toucht heaven and dirtid it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul, and the heavens pure (p. 338); and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopt in two, earth and water. For God willed it should be in the sea; and because one part was from heaven, it swam lightly (p. 339), and floated into the Western Sea, between Ovagrive [MS. *ou a griue*] and Tiger's Harbour, where was great store of Adamant or Load-

¹—¹ Et ne-pourquant anchois ke il die des messages, contera il coument nasciens vint el lieu ou li message le trouverent, et comment il trounerent celidone son fil, ke il auoit laisset en la maison calafier; dont ses cuers estoit plus a malaise ke de nule riens viuant.

stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obligd to. So, when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the whole mass light, and the mass remaind in the sea, and was calld an island. But no herb or tree or beast or bird was on it. Also the isle turnd every time that the firmament or heaven turnd; and this is why it was calld *Yl Torneawnt* (p. 340).]

How, when Nasciens awakes from his swoon, he is much abasht, but still stedfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He perceivs that he has wings. The birds come again, and ask him for his heart to eat. He givs it them, and they rejoyce (p. 344), and speak to him. On awaking, he feels the isle trembling, and hears a marvellous battle in the sea (p. 345); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 346). One end of the isle turns down, and the other up, though it is eighty miles round and fifty-seven long (p. 347); which is no lie, for this Holy Story was written by Christ with his own hand (p. 348); and He never wrote anything else but the Law for Moses, and the Judgment on the Adulterous Woman (p. 348); which latter is explaind (p. 348-9). Then "what clerk is there so hardye that dar sein . . . openlye that God sethen his uprysinge . . . made ony wrytynge sauf . . . this blessid storrye of Seint Graal?" If any allege the contrary, "they lyen ful pleyn" (p. 350).

Now this Storye ginneth forth to telle,
Of Nasciens how that tho befelle,
that how the hond¹ him hadde I-bore
thens As Calafier was forlore.

4

The hand bore
Nasciens to an
Isle in the West
Sea.

thanne the hond Sire Nasciens Bar
Into A ful straunge Contre thar;
Whiche Contre was A Merveillous plas;
For An yl In the west Se it was,

8

¹ A cloud, in the French: 'Ore dist li contes chi endroit, ke quant la nue en eut porte nascien iusc'a la v calafier l'eut aconsien—ensi com uous l'aues oi deuiser cha arriere el conte,—Et que calafier fu cheus pasmes pour la paour de la nue vermelle, et ke li cors qui dedens la nue estoit eut calafier signie es .ij. ioues del seing mortel. Apres che enporta la nue &c.'—A.

that xiiij Iornes it was of lengthe¹
 then As Nasciens was In þ^e presown of strengthe.
 that yl was Of sweeche a fame,
 For 'yl Torneawnt' was the name ; 12
 For be Ryht Resown it is So,
 for Oþer whiles it Torneth bothe to & fro ;
 but In As moche as that the Cause why
 Of his Torneng nis not knowen verayly— 16
 Of Alle tho þat there of don speken, Other Rede,
 they ne knowen it not In word ne In dede,—
 therefore Resoun & skele it were
 that this Storye Rehersed [it] here ; 20
 for, Of Eche thing that is Of dowte,
 he it Reherseth Er he passe Owte,
 and bringeth it to Clere vndirstondyng
 to Every Mannes wit, bothe Old & 3ong, 24
 As 3e Scholen here In tyme Comeng
 how this storie declareth Every thing.

The Isle is 17
 days' journey
 from Calafere's
 prison,

and is calld
 'Yl Torneawnt'
 because it turns
 upside down.

The cause of the
 turning shall be
 told at once,
 [But The
 Englisher of the
 Story leaves it
 out.]

²Orre repaire la parole, *et* raconte la droite maniere
 del isle ou nasciens fu portes, ke li paisant, si *com* ie
 vous ai dit, apiellent 'l'isle tournoiant.' Il est uerites
 prouee, ke au *commenchement* de toutes choses, quant
 li establissieres del monde denisa et departi .iiij.
 elemens, qui deuant estoient tout en .j. monchelement,
 et en vne masse ; *et* il ot le chiel, qui li escripture
 claine le fu, deseure des autres trois, qui de toutes
 clartes est plains, *et* de toutes netetes ; il l'establi el
 plus haut lieu, Car il en fist couuerture a tous les
 autres, *et* elosture. Et pour chou ke li chieus, *et* li
 airs, *et* la terre, *et* l'iaue, auoient este en vne masse, Ja
 fust chou ke li vns fust contraires a l'autre, si ne pooit
 mie estre ke li vns ne fust enuolepes de l'autre, *et* en-
 loes des diuerses manieres qui en chascun lieu estoient.

The history of
 the Yl Torne-
 awnt.

At the beginning
 of all things,
 when God separ-
 ated the 4
 elements,

he set the heavens

above the earth
 and sea

as a covering,

as they were
 contrary
 to one another,

¹ qui estoit bien .xiiij. iournees loins del lieu ou nasciens
 auoit este en prison.—A.

² MS XIV E iii, leaf 45, col. 2, middle.

the heavens being
hot and light,

and the earth
cold and heavy.

And because
the foul
earth toucht
heaven

and dirtid it,
(being a mass of
rust of earth
and scum of sea)

God divided
them,

making the
heaven
clear and warm,
and the earth
cold and heavy.

Having purgd
the heavens of
their dross,

the rust of the
earth and the
sediment of
the sea could
not mix with
earth and water,
nor with the
heavens,

for they were
foul

and the heavens
pure;

Car li chieus estoit *par nature* caus *et* legiers ; *et* la terre estoit *par nature* froide *et* pesans. Et *par* che puet chascuns counoistre, ke en aucune maniere se sentoit li chieus de la froidour de la terre, *et* de l'iaue autresi. Et chil doi s'entresentoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns *et* des autres qui s'entrenuisoient, *et* ne se pooient souffrir. Et de che *que* la terre qui pesans¹ *est*, *et* froide, *et* amassemens d'ordure, touchoit au chiel qui est legiers, *et* caus, *et* fontaine de toutes netetes ; de che auint *que* il en quelli ordure, Si *comme* amassement de *terriene* ferrume *et* de la rieucl² de l'iaue autresi. Et quant li souverains peres, qui est fontaine de toute sapiense, eut l'un departi de l'autre, *et* desioint, si mist le chiel en sa droite hounour, *et* amena en sa droite³ honour, *et* amena en sa droite pure nete[t]e ; Car il le fist cler, *et* luisant, *et* legier, de toutes calours plain ; Et la terre laissa froide, *et* pesant, *et* en fist amassement de toutes choses pesans. Et quant il eut le chiel netie *et* monde de la *terriene* ferrume, *et* de la rieucl de l'iaue ; *et* il ot escousse la terre, *et* leue de l'arsin du chiel ; Chele ferrume *terriene et* chele rieucl euage ne peurent mie naturellement conjoindre a la terre, *et* a l'ieucl, dont eles estoient issues. Ne chele celestiene ardure, *et* chil rieuclemens qui de la terre *et* de l'iaue furent escous, ne peussent mie honestement repairier a si haute chose, *et* a si nete, *com* est li chieus ; Car il auoient aucune take *comenellie* de la terre *et* de l'iaue, qui sont amassement de toutes ordures ; Et li chieus, che aues *vous bien* oi, est de toutes netetes

¹ MS pensans² " It is obvious that *rieucl* here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from *regulus*, Fr. *regule*, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. Trevoux gives *rieucl* as the Fr. form of the proper name *Regulus*."—HENSLEIGH WEDGWOOD. ³ MS droise

plains. Et pour chou, par droite raison, ne devoit nus d'aus repairier la dont il estoit issus; Ne la *terriene* ferrume a la terre; ne la *rieule* euage a l'*iaue*; par chou ke aucune legierete, *et* aucune calour, auoient concheue del chiel. Et pour chou ke l'*arsins* del chiel ne peut au chiel repairier—*comme* chele qui estoit entechie des vilenies de la terre et de l'*iaue*,—*pour* chou couuint *que* ches .iiij. choses repairaissent a une masse. Et pour chou ke aucuns ne desist, 'ausi estoit li airs amoucheles com chil toi; *pour* quoi n'en parole dont chis contes?' Il est noirs proues ke auoec ches trois escoussures ot aucune chose de l'air; *et* a che s'acorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre parole tenue. Ensi *com* vous aues oi, repairent les .iiij. parties a vne masse qui des .iiij. elemens furent escousses. Et *pour* chou *que* chele masse ne puet naturellement ¹repaierier a nul de ches .iiij. elemens, *par* le raison ke li contes en a deuisee, si couuint ke ele fust en contenchon. Et si fu ele sans faille. Car, tant *com* il i auoit de fu, che est del chiel, fu ele legiere, *et* entendit a monter en haut; Et tant *com* il i auoit de la terre, apesanti; Et de tant *com* ele se senti de l'*iaue*, si fu moiste *et* crollans, Et pau puisa. Mais de l'air i eut si petit, ke ele n'en queli nule forche. Et pour chou ke toute la pensantume² des .iiij. elemens est en la terre et en l'*iaue*, *et* ke chil doi recuellent toutes les pensantes² choses, *par* che remest ele a ches deus, en tel maniere *com* vous ores. Il fu verites prouee ke *par* la uolente *et* *par* le plaisir de chelui a qui toutes choses sont obeissans, chei chele masse en la mer. Et pour chou ke ele traioit en vne partie a legierete, selone che ke ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'eut pooir d'aler au fons.² En cheste maniere noa ele grant pieche par la mer, ke onques en nule partie ne

and the flame
from heaven
could not return
to it,

as being
corrupted.

(So little from
the air was in the
mass,

that it need not
be noticed.)

Therefore, as
this mass,

shaken out of
the four elements,

could not go to
any *one* of its
element-sources,
fire or heaven,
earth or water;

it stopt in two,
earth and water.

For God willed
it should be in
the sea;

and because one
part was from
heaven it swam
lightly,

¹ leaf 45, back.

² So in MS.

and floated into
the Western Sea,
between Ovagrive
[MS. *ou a grive*
? for *Ovagrive*]
and Tigers'
Harbour,
where was great
store of Adamant
or Leadstone,

which
loves iron above
all things,

and will not leave
it when it once
gets hold of it

unless it is
oblig'd to,

So, when this
mass of shakings
came to the place
of the Adamant,
it stopt.

And its heavenly
heat made
the whole mass
light,

and the mass
remain'd in the
sea,

and was call'd an
island.

But no herb or
tree or beast
or bird was
on it,

Also the isle
turn'd every time
that the firmam-
ent,
or heaven turn'd.

And this is why
it was call'd *Yl*
Torneaunt.

peut prendre arestement, Tant ke ele vint en la mer
d'occident, entre l'isle ouagriue *et* le port as tigres, En
vne *partie* de chele mer qui est entre chel isle *et* chel
port, a grant plente d'aimant el fons¹ aual. Et vous
aues oi cha arriere, ke li contes dist ke tant *com* il ot
de terre en la masse, Si estoit *terrine*¹ ferrume. Et
chele pierre qui a a non ayman, si est de tel nature,
ke ele aime fier sour toute riens, Et uolentiers le trait a
li. Et se li fiers li est *prochains*, *et* ele i puet sa forche
ioindre, il n'en est mie legiers a *departir*; anchois tire
le forche de la pierre tant le fier a li, ke ele le fait a li
touchier, Se grignour plente n'i a del fier ke de la pierre,
ou autre ostacle par quoi la forche de l'aymant soit
vaincue. Quant la masse dont ie vous ai *parle* vint
flotant iuse'au lieu ou l'aymans estoit, si s'arestut, Car
la forche del ayment le retint, *pour* chou ke ele estoit
ferrouse, ensi *com* uous aues oi. Mais onques la forche
del ayment ne seut tant tirer ke ele le peust a li faire
ioindre; Non mie pour chou ke il i eust grignour plente
de fier ke d'aimant, Mais tant *com* il i auoit de la celes-
tienne calour, le tenoit plus legiere; *et* si le faisoit par
sa forche tendre en haut. En cheste maniere remest
chele masse en chel lieu de mer, Et fu apielee puis par
les paisans "isle", pour chou ke toutes les masses de
terre qui perent en mer, *et* es autres iaues, par ou ke
che soit, sont apieleees par chest non. Et pour chou
ke ele se senti en grant *partie* de la nature del chiel;
pour che auint il ke onques point n'i crut d'erbe, ne
arbres ne beste n'i porroit durer, ne oisiaus. Et auoec
cheste maniere a ele enchoire vne autre, ke ele tient en
chele nature ke ele a du chiel, ke toutes les fies ke li
firmamens tourne, *et* l'isle tourne ausi tout *com* li
firmamens, che est li *chies*. En tel maniere tournoie
l'isle *com* vous aues oi: Or nous a li contes deuise la
raison pour quoi li paisant l'apielent 'l'isle tournoiant.'

¹ So in MS.

Into this yl Sire Nasciens the hond bar,		The Hand bears
& him In Swowneng be-left thar,	28	Nasciens to the Turning Isle,
As man that hadde lost bothe wit & Memorie,		
For ¹ þ ^e wondirful sightes that he to fore sye ;		
For he ne wiste Certainlye		
Where he was, ne in what partye.	32	
Anon the hond thens departid thanne,		and then goes,
And Nasciens there lay as a ded Manne ;		leaving him in a dead swoon.
And whanne Of his Swowneng þere Awook,		
he lift vp his Eyen, and Abowtes gan to look ;	36	He wakes,
it Nas non nede him to Refreyne		
Whethir he were Abascht Certeine,		and is abasht,
but Evere his herte stedfast was		but keeps firm in his belief,
In his Creauce, swich was his gras.	40	
For Al the drede he hadde Suffred be-fore,		
3it God him wolde Asayen wel more ;		
For him weren Comeng Many tormensse,		
3it wolde he neuere to his God Offensse,	44	
Nether for Ioye neþer for ille,		
but Euere In his Creawnee belefte Stille,		
And Evere In his torment stedfast was		and is as sted- fast as Job, who
As was Iob In Every plas,	48	
that In his lif hadde So moche Richesse,		
So Moche welthe & worthynesse,		
and 3it suffred he with herte & Minde,—		sufferd willingly
As A Man that was to God ful kynde,—	52	
poverte, Misseise, and Ek distresse,		poverty and distress,
Angwich, temptacions, & Siknesse,		
And in poverte vppon a dong hil lay ;		and lay on a dunghill.
3it herde þere neuere Man Into this day	56	
that neuere with his Mowth he seide Amys,		
Ne Grocheded Aȝens his Creatour I-wis.		
And lik In the same Manere tho		
Suffrede Nasciens bothe Angwisch & wo ;	60	
With goode wille & debonowre herte		

¹ par les meruelles ke il auoit veues.—A.

- Nasciens suffers,
but never
grumbles against
God,
- Suffrede he many Angwisches smerte,
and neuere to his God made he groechenge,
Nethir for tormentis ne non Othir thinge. 64
And thus to him Self he gan to Speke,
And to him self his herte gan breke,
And seide, "lord I thanket to the
Of alle the deseisse thow sendest Me, 68
For moche more, worthy I am to have,
My Sowle gif I scholde Ony wise save."
And whanne to this yl he was I-browht
he loked Abowtes him, & Say Ryht nowht 72
but the Eir, the yl, and the See ;
In ful gret Merveyl thanne was he ;
for how that thedir he was I-gon,
In what Manere ne wiste he non ; 76
And Abowtes him he loked pure faste,
& Al that yl was barein & ful waste,
and so stronge passeng hete there,
that he ne myht it Endure In non Manere. 80
thanne wiste he neuere In what partye
Of that yl how he myht this hete drie ;
but Euere hadde In Remembraunce
Of his thedir Comeng, & Of that Chaunce, 84
and of Celidoine his 3ongest sone
þat with him In preson was done,
Which that was mochel In his Mynde,
That Gentyl Child, that was so kynde. 88
For-brosed weren his honden & Armes to ;
his legges, his feet, wrowhten him moche wo ;
his Reynes Oken, his Ribbes they gnowe,
So that Of tormentis he hadde I-nowe ; 92
To the Erthe Anon he leide him thanne,
As A ful wery and A brosed Manne
that a passing lust hadde forto Slepe,
hof that to his Angwisch took kepe.
thanne down he him leide, As it is told,
- only thanks II m
for the trouble He
has sent.
- The Turning Isle
is waste,
and very hot.
- Nasciens's arms
are bruised,
and his limbs
ache.

In A partie Of the yl that was most Cold ;
 For ful hot somer it was *with*-Owten let,
 the Nynthe day Of þ^e kalendes of Juignet.¹ 100
 thanne his Ryht hond he left vpe there,
 and Made the signe of the Crois In good Manere, . Nasciens makes
 In the Name Of the trenite, the sign of the
 On God & persones thre, 104 Cross,
 That it scholde ben his protectour
 In alle degrees aȝens the fals deceyvour,
 Whiche is the devel, In Alle wise,
 Man to deseyven In dyvers Gyse, 108
 that to goddis beleve hath Ony lust,
 him forto tempten he desireth most.
 thanne thus this Nasciens to slepen be-gan,
 as for Angwicks & a wery Man, 112
 that to Slepen he hadde gret lust,
 and there him down lay As he durst ; lies down to
 and the Mone Schon bothe fair & Cler sleep,
 vppon Nasciens that Alone lay there, 116
 that so ful wel & longe slept he tho
 as A man that gret Nede hadde therto.
 Thus slept Nasciens Al that Nyht
 Til on the Morwen it was day lyht, 120
 Where that In Avisioun him thowhte he sye and has a Vision
 Merveillous thinges ful Sekerlye :
 him thowhte he sawh gret plente
 White briddes Abowtes him to be. 124 of many White
 And whanne that these briddes he gan beholde, Birds flying
 In his herte he Merveilled Manifolde, about.
 for somme Of hem flowen wondir hye,
 and somme wondir lowe Certainlye, 128
 and the tothir partye Of hem tho
 From the Erthe ne myhte not go,
 ne flen nowher from the grounde ;

¹ Car ch'estoit en este au nueuisme iour des kalendes en iungnet.—A.

	Where often he Merveilled that stownde.	132
Two of the White Birds	thanne Comen there tweyne of þ ^e grettest of Alle, and down to the Erthe Gonze they falle ; At his two feet they descendyd Adown there,	
lift Nasciens into the air,	And Into the Eyr they him gonnen bere.	136
and bid him fly.	thanne whanne he was In the Eir An hy, they seiden, “ Nasciens, fle forth boldly.”	
He finds he has white wings,	thanne Nasciens him self be-gan to beholde ; tho hadde he wenges that lyhtly wolde folde	140
	and Aplyen to his flyht thanne therto ; him thowhte he was ful Ioly tho ; Al whit him thowhte his wenges were,	
and flies.	and that lightliche he myht fleen there.	144
	thanne thus Sone him thowhte Anon	
The Birds leave him,	that these grete briddes weren Agon ; tho that Maden him forto fle so liht, from him weren past Owt Of his siht.	148
and then come back,	thanne to Nasciens Aȝen thei gonne Restore, And to him these briddes Seiden thore, And boden him ‘ ȝeven hem Som Mete, Swiche good As he Cowde Gete.’	152
	thanne Answerid this Nasciens Aȝen tho, “ What Mete Welen ȝe that I gete ȝow to, And I Wele fullillen it to my power What So Evere it be, Oper fer other nere.”	156
and ask him	thanne Answerid the briddis Ageyn, “ that neuere fulfilled scholen we ben Certain, Ne Neuere Replet with non Mete that thou myht ȝeven vs forto Ete,	160
for his heart to eat.	but thine Owne herte Only vs on to Fede now Certainly.”	
He pulls it out,	Anon he drowgh Owt his Owne herte, and the brid it ȝaf, and nold it not Asterte.	164
and one Bird flies off joyously with it,	Anon the Brid Resceyved it Ioyfully, & therwith flew ful fer An hy With ful gret Ioye & melodye ; ¹	

¹ This line in the MS has the pen drawn over it.

- And thus he Seide In his langage, 168
 As A brid for his kynde singeth In a kage :
 "Now Am I fulfild," seide this brid, saying that he
 "Of this herte As it is be-tyd ; is fulfild with
 For now I have browht this thing *with* me 172 Nasciens's heart.
- That non Wiht knoweth Certeinle ;
 For it is but A litel thing It is the little
 that the grete lyown hath Offe knoweng, mouse that trees
 Wheche alle Erthly bestes With Membre & body 176 the Lion.
 Vndir him ther kepeth he Certainly. [leaf 29]
- and Whanne he hath Overcomen hem Everichon, And yet when the
 —thus thowghte Nasciens that he gan don— Lion has over-
 And Alle vndir his feet put hem tho, 180 come all beasts,
 3it him thowhte he ne hadde not do, he thinks he has
 but In to the hevene he wolde than fle done nothing
 With that he hadde thanne Sekerle. till he can fly to
 thanne him thowhte that his flyht took he, 184 heaven.
 and that Abouen Alle Mownteynes gan to fle, Wings come to
 Ek the wawes of the Se, and the depnesse, him (the Lion),
 And the hevene Entred *with*-Owten distresse." and he flies into
 [From the
 French.]
- And thus him thowhte thanne Nascien, 188
 That to him the Brid Seide Certein.
 Thus sone his Avisiown gan to Enden tho, Nasciens wakes
 And Al Anon wakenge he Abreide Also. from his Vision.
- Thanne wonderfully In his wakyng 192
 he Felte the yl Anon Tremblynge
 Aftyr the towr of the firmament ;
 thus him thowhte that tyme present.
 thanne Merveilled Nasciens full wondirfully 196
 Of Meving Of þ^e yl ful trewely ;
 and Ek Abascht Sore he was
 Of that Merveil In that plas.
- thanne gan he to liften vpe his hed, 200
 and loked Abowtes In that sted ;
 And As he gan loken bothe two and fro,
 A wondirful bataille than herde he tho ;

Whiche thowhte hym thanne A wondir Chaunse,
 So that the water Eneresid so hye
 Into the heyghthe of the yl Sekerlye,
 So that him thowhte he hadde grettere Cold 240
 thanne hete before tymes, be Manifold.

The water gets
 higher,

and whanne the yl thus Remeved was
 Ferre Into the See be this Cas,
 Ful litel and litel it with-drowgh tho 244

Tyl the strengthe of the Ademant was Ago,
 And til he was In his Owne stede Ageyn
 bothe of heyghthe & brede In Certein.

till at last the
 Isle is length-
 wise on the water
 [French].

Whanne Nasciens Felt & Sy al this thing, 248
 Ful Mochel he hadde ther-off Merveillyng ;
 But he ne Cowde Aperceyven why
 that the yl So mevede tho trewly.

thanne Anon Nasciens vp-dressed him tho, 252

And the yl Aȝen gan tremblen Also ;

Then the Isle
 trembles.

Anon he beheld A-bowtes wel faste,
 & þ^e ton hed of the yl down bowed Atte laste,
 and the toþer hed gan to Rysen þere An hy ; 256
 thus thowhte him to his sihte Certainly.

Its one end turns
 down,
 and the other
 turns up.

and ȝit this yl not ful litel it was,
 For with-Inne it Self it hadde A gret spas,
 For fourescore Miles it was Abowte, 260
 and Sevene & fyfty in length with-Owten dowte ;

And yet the Isle
 was 80 miles [Fr.
lieues] round,
 and 57 long.

but Rathere More that yl was there
 thanne lasse In Ony other Manere ;
 For it is the Gyse Of this Storye, 264
 In non Manere Of wyse forto lye.

Ful plein this Storye putteth In Mynde,
 that Al the Certeinte of Sank Ryal is hard to fynde
 for ony Man that Evere of womman was born, 268

As I haue ȝow Often Rehersed befor ;

For that holy storye that to thertthe Anexed was,
 as Scheweth the Mowth Of trowþ^e In this plas,

The Story of the
 Holy Graal sent
 down on earth

Which is Jesus Crist, Goddis sone, 272

that for vs on the Roode was done ;
 For In him Neuere falsnesse was fownde,
 Ne neuere non Errour In non stownde.
 For ther Neuere was Creature so hardy 276
 that dorste with-sein this holy story,
 Whiche Crist him self *with* his Owne hond
 It wrot vs forto don to vndirstond.

was written by
 Christ himself
 with his own
 hand.

And therfore to more worschepe it scholde be take
 thanne for Ony Othir Mannes Sake, 281
 For we ne Radden neuere In non storye
 that Crist him Self wrot Sekerly
 to forn his passiown In Ony stede 284
 but In two, As we don Rede,
 Whanne to Moises he wrot the lawe,¹
 and him it be-took be þ^e Olde dawc.

Before His
 passion he wrote
 only twice :

1. The Old Law
 for Moses ;

2. His judgment
 on the Woman
 taken in Adultery,

the Secund was whanne þ^e Jewes certainly 288
 a womman haddcn take In Avowtry ;
 For to proven On hire his dom Anon,
 With hire to-fore Jesus Gonne they gon ;
 him forto tempten In this wise, 292
 to him they hire browhte to haven I-wise.
 thanne Crist to the Erthe Enclyned presente,
 and wrot In the Erthe Er he furtherc wente
 With his fynger Evene Ryht there, 296
 As Recordeth the Story thus here ;
 For Crist that tyme ful wel it wiste,
 al here Entent, and Al here liste ;
 Only to Asayen what he wolde do, 300
 the Lewes this womman browht him vnto.
 thanne Crist to hem tho seide Ageyn,
 “ be-holdeth now here what this doth seyn ;
 Whiche that is Giltles Of ȝow Alle, 304
 the Ferste ston on hire let falle.”

written on the
 ground with his
 finger.

“ Let him who
 is guiltless,
 throw the first
 stone at her.”

¹ Li premiers escriis ke il fesisit, si fu la haute orisons qui l'escripture elaine l'orison nostre signour, Ch'est le patre noster. Cheli escrist il de son pauch en la pierre, quant il enseigna a ses desciples comment il deuoient orer.—A.

and In this Manere Crist told hem here Sawe
 Forto fulfillen here Olde lawe
 that Moises hem tawhte be tho dayes,— 308
 As this holy Storye to vs here Seyes,—
 ‘zif that a womman do Ony Avowtrye
 And with Ony Other man ligge Onlye
 thanne be hire Owne husbonde,— 312
 thus was the lawe In that londe,—
 that Anon I-stoned scholde sche be,
 Alle swiche that weren taken In Avowtre.
 þefore Crist wiste thanne ful wel 316
 Alle here thowhtes Every del,
 That to hym Comen they For tempteng,
 and Elles Seker for non Other thing ;
 Therefore Schewed Crist hem In that degre 320
 Alle here Owne Synnes there Openle,
 And Ek Schewed hem there In that Scripture
 Alle the lignage Of man, I the Ensure ;
 how that of so gret fowlnesse & vilete 324
 that Man was of Mad, there gonne they se ;
 For tho wordis hadden this Mevyng
 holiche as heire to Owre vndirstondyng.
 For thus be-began this Scripture to Seye 328
 Al Openly there to the Jewes Eye,
 “ har, Erthe ! why Art thou so hardye & so fre
 The Erthe to Aevsen In Ony degre ? ”¹
 this is so mochel here forto seyne, 332
 ‘ O thou Man that of filthe art Mad Certeine,
 As of so foul dong & Slym of Clay,
 that darst Owther be nyht Oper day ;
 Why darst thou ben of sweche mevyng— 336
 Whanne thi self hast forfeled in Alle thinge—
 For to susteyne & to holde these dedis ille
 Wheche In alle degrees thou dost fulfillle ? ’

Thus Christ bade
them fulfil the
Old Law,

to stone a woman
taken in adultery,

and showd them
their own sins.

His writing said
to the Jews,

‘ Earth, why
darst thou accuse
Earth ;

sinful man,

how durst thou
call ill in others
those deeds that
thou doest
thyself ? ’

¹ “ He, terre ! pour quoi ies tu si hardie ke tu accuses, ou
oses accuser, la terre ? ”—A.

	lo, in these two places ful sekerlye	340
	We fynden that the sone of Marye—	
	To forþ that he wente to his passion,	
	and that he vpon the Crois was don—	
	thus Wrot Al this storie doth Rede,	344
	and now here In non Other stede.	
If any man dares say that Christ,	¹ but what Clerk is there So hardye,	
	that dar sein, Other proven Openlye,	
since his rising,	That God, Sethen his vp-Rysinge,	348
wrote anything save this blessed <i>Seint-Graal</i> story (or <i>Sank</i> <i>Ryal</i>)	In Ony plase Maie Ony wrytynge	
	Sauf Only this blessid Storye	
	Of Seint Graal ful Sekerlye,	
	Whiche that is Clepid 'the Sank Ryal'	352
	Of kyng, lord, bacheler, bop ^e gret & small ;	
	ho dar Sein the Contrarie Of this ?—	
	Non Erthly man forsothe I-wis,—	
	Nethir be non devyn Awtorite	356
	the Contrarie proven In non degre.	
	And ȝif he Conne Aleggen Ony Oþer wyse	
	In Ony degre As for his Repryse,	
he lies.	For A leseng it moste be taken Certeine,	360
	Of Alle Swich that it don Sosteyne.	
	thanne thus May I ful boldly Seyn :	
	that Oþerwise beleven, they lyen ful pleyn,	
	but that God with his Owne hond	364
	this Storye doth vs forto vnderstond,	
	Sethen that he lefte the dedlich flesh here,	
	and In hevenly Maieste was Clothed <i>withowten</i> pere. ¹	

All who believe
otherwise,
lie too.

¹— Mais comment ke il esplotast endementiers que il estoit enuolepes de la mortel char. ia ne troueres si hardi clerc qui die ke il onques fesist escripture puis la resurrection ne mais ke seulement la haut escripture del saint graul ; Et que vauroit dire que il, puis la resurrection, eust autre escripture faite de sa propre main, il n'en porroit auant traire nule deuine auctorite. Et pour chou seroit il tenus a menteour. Donques di iou bien que chil seroit de trop fol hardement espris, qui menchoigne oseroit a croistre a si tres haut chose comme est cheste estoire, que li vrais flex dieu eserist de la soie main propre, puis ke il l'ot ius mis le mortel cors et reuestue la celestiene maieste.—A.

And ȝit it to vs Scheweth Apressly,
 the declarenge Of this holy Storye,
 That Nasciens was In the laste Ende,
 that Gentył dwk so good & kende. 8
 Towardis the west partye of the see
 This ful trewe dwk thanne was he ;
 but ȝit the see not So nygh he was,
 that be-twene hem was a ful gret spas, 12
 the Mowntawnee Of Sevene Miles bedene,
 and An half Mile, with-Owten wene.
 Whanne Nasciens the day Gan to dawē,¹
 thanne Of that Sihte he was ful fawe, 16
 And that he myhte haven Ony knowenge
 Of what partie of the see he was, *with-Owten* varienge ;
 And for As Mochel as the day is more Comfortable
 thanne is the Nyht, with-Owten Ony fable, 20
 For Evere hadde he In ful hopinge,
 Be the day to haunen had som Comforynge.
 and with this, Nasciens, In-to the Est he knelid
 adown,
 and there Anon to God Made his Orisown, 24
 Preyeng to Jesus that was Maryes sone,
 (As Other God than him ne knew he none)
 ‘ that he Wolde of his gret Mereye,—
 —lik As he was On Only god verraylye, 28
 And that non Other god neuere Nas but he,
 Most Myhtful god In Maieste,
 In whiche On Only god beleved he,
 thre persones, but on God in vnite,— 32
 that Swich Counseil he wolde him sende,
 helthe to his Sowle, his lif to Amende.’
 And whanne thus his preyere he hadde I-do,
 The Signe Of the holy Cros On him made he tho, 36
 and Also he Made it In his face,
 the strengere to be thorwh goddis *grace*.

Nasciens is on the
Isle,

about 7½ miles
from the sea.

He kneels to the
East,

and prays to
Jesus

to send him
counsel to amend
his life.

¹ Et quant il vit au matin aiourner.—A.

and whanne he hadde thus I-do,
 to the nexte party of þ^e Se wente he tho ; 40 Nasciens walks
 & whanne he hadde gon the spas of half a Myle, towards the sea ;
 Into the See he gan loken with-Inne A while ;
 A lytel thing him thowhte he say Comen there, and sees coming
 No More thanne A swan As thowh it were, 44
 That streyht to the yl it gan Aplye—
 As this Storye vs scheweth ful sekerlye ;—
 to the same Ende that he Inne was,
 thedir it Appliede, As happed be Cas. 48
 and whanne he Saw it So faste Comenge, fast towards him
 Euere the grettere it wax, to his semenge ;
 but thanne mihte he not ful wel go ;
 For so forbrosed his feet weren tho 52
 with the Chenes Of his presownenge,
 that to Walken hadde he non likynge :
 and Anothir Skele there was also,
 that he nas neuere Mochel wont forto go. 56
 3it wente he forth with ful gret peyne,
 And Aftir that thing he loked A-geyne
 Wheche that he beheld In the Morwenyng,
 that to-ward the yl Cam flotering ; 60
 and thanne parceyved he Sone In haste,
 That A fair Schipe it was Atte laste,
 the wheche was [so] wondirly fair & Riche, a Ship,
 That In Al this world him thowhte non swiche. 64 richer than any
 other in the
 world.
 And whanne this Schipe he gan be-holde,
 In his herte he loyede ful Manyfolde,
 And peyned him faste thanne forto go
 To wardis the See, As he myhte tho ; 68
 So that With gret peyne & Angwisch Also
 Atte laste to this Schipe Cam he to.
 And whanne thedir he was Comen ful Ryht,
 Ful wery he was, and hadde non Myht. 72
 Thanne sawh he that bothe his feet In fere,
 Alle for hete for-schorchid were,

	and Ek for-Rent they weren Also, For the lytel weye that he hadde go ;	76
	So that Er thiike vij miles hadde he gon, It was Of the day the tyde Of Noon ; thanne was he bothe feynt, wery, & fastynge, and Al distrowbled for his Travaillynge.	80
Nasciens sees the Ship close to him.	Anon thanne loked he A lytel beside Vppon the Ryht half of him In that tyde, thanne Sawh he A Schipe A-Ryde Evene fast by him Also blyve ;	84
	thanne thowhte him it was the same thing that Al day hadde he Sciu to his Supposing ; So to-wardis that Schipe he torned Anon Also faste As that he Cowde Gon.	88
It is so rich that he marvels.	the Schipe, So Riche & So fair it was, And Merveilled how that It Cam In to pat plas. And whanne he began thus it longe to beholde, In his herte he Merveilled Many folde ;	92
[leaf 30]	And Mochel More Merveil thanne hadde he, For Nethir Man ne womman ne cowde he se that Schip with-Inne to warde Oper Gye : thus telleth this Storie ful Openlye.	96
	thanne gan he him drawen Neer & Neere, Til that to the Schipe he was Come there ; and In han Entred ful fayn wold he,	
He can see no one in it.	3if Ony Mon there-Inne mihte he Se, and forto proven the trewthe there Of that Bewte In Alle Manere, 3if with-Inne it were As fayre Owt Ryht, As with-Owten it was there to his syht.	100 104
	Anon As In-to the Schip Entren Wold he, In that for-schip he Sawh ful Sekerle lettres Of Gold, I vndirstonde, that As Writeng it was of Caldee londe,	108
But in the fore- ship he sees Chaldean letters in gold.	that As pitous word they gonne to Speke. thanne Nasciens Ner to the Schip gan Reke ;	

For that Word there so dowtable was
 To Ony man that Entren wolde Into þat plas. 112
 Lo, these wordis seide the Scripture These letters say:
 as I the schal Schewe, I the Ensure,
 "thow that wilt with-Inne me¹ Entren here, "Thou that wilt
 loke thou be stedfast In alle manere, 116 enter this ship,
 And that thou ful of feyth algates be ; be full of faith,
 For with-Innes me nis thing non but feith sekerle ;
 therfore I Rede, devise the ful wel
 that thow be Clene Everydel, 120 pure, and stedfast
 and stedfast In feith & In Creaunce, in belief.
 Oper elles the be-happeth Som Meschaunce.
 For stedfast feith, Creaunce it is ;
 and Anon As thow thy Creaunce dost mis 124 If thou failest in
 In Ony partie Or In Ony degre, one point,
 I the forsaken Schal ful Sekerle,
 that Of me Sostenaunce shalt þou non have,
 Neþer non helpe, thown thou Crye and Crave, 128
 but I schal the faillen In thyn most nede,
 and leten the fallen with-Owten drede,
 So that thou schalt I-lost thanne be
 For fawt of beleve, And thow it fle." 132
 thanne with-stood this Nasciens In that stede,
 and these lettres of gold he gan forto Rede ; >
 and whanne he hadde longe him bethowht
 how that Schipe thedir was I-browht, 136
 Into the Schipe he wolde han gon,
 but that word him Stoned Anon
 that was so dowtful & Charchable,
 For they Weren Wordis Of non fable. 140
 and whanne In this thowht he hadde longe I-be,
 Other wyse he gan tho him be-se,
 and him bethowht In Other Manere
 How that he Scholde Gouverne him there. 144

Thanne In this manere thus gan he Seyn :

¹ MS with Inne ne

- Nasciens says,
"Lord God,
- " O goode lord God, of Alle thinges Sovereign,
the wordis Of this Schipe Seith here,
that but feyth nys there-Inne in non manere ; 148
and 3if these lettres now trewe here be,
- I know this Ship
is sent by Thee.
- thanne wot I wel ful certeinle
that this Schipe be 3ow hedir Is I-sent ;
this knowe I wel thanne verament. 152
And 3if only it be Comen from 3ow,
thanne In My Creaunce knowe I now
that non Evel thing there-Inne May be,
Ne Contrariowsness In non degre 156
that scholde Agens 3oure glorious Name
- I believe in Thee,
- ben Reprof, velenie, Oþer elles schame.
but, lord, I beleve In 3ow ful feithfully ;
wheche Creaunce I took ful devoutly 160
Of thin One Seriaw[n]t so dere,
That þou wost ben worschepid & beleved In alle
manere ;
- and in stedfast
belief I shall
enter the Ship."
- And In Stedfast beleve, the Ay worschepinge,
I schal In Entren for Ony thinge. 164
For who that Is In thi stedfast beleve,
From Alle Misaventures it doth him Meve,
and Saueth him, and Ek Alle tho
that In thy beleve stedfast go ; 168
In what Maner peryl that so he be,
thi beleve him saveth Sekerle."
- Nasciens crosses
himself,
- thus sone Sire Nasciens left vp his hond,
and made the signe of Holy Cros, I vndirstond, 172
- and goes on board
the Ship.
- And Entred In to the Schip Anon
Also Faste As he myhte Gon.
And whanne that Entred he was with-Inne,
Fast loked he Abowtes, and nolde not blynne ; 176
In Alle parties loked he ful faste ;
And so faste he loked Atte laste,
So that him thowhte In non Maner of Se
A fairere Schipe ne Myhte be ; 180

And thus to him Selve he gan to seyn,
 'That So fair a schip he Sawh neuere Certain,'
 Ne so ful of Bewte neþer of Richesse
 Sawh he neuere to fore As that, I Gesse, 184
 As that Same was to his Avis,
 for of Alle Schepis it bar the pris.

And whanne Alle the Corners he hadde Serched Nasciens pokes
 Abowte, about the Ship,

Aboven and benethen, with-Owten dowte, 188
 thanne to þe bowk of þ^e schipe gan he gon, goes into the
 and there atte laste he fond Anon ; hulk,
 he beheld Where heng A Cloth of Whit ; sees a white cloth
 it was ful plesau^{nt} to his delyt ; 192
 and lik A Cowrtyn him thowhte it was, like a curtain,
 that was hanged In that plas.

thanne Anon lefte he vp this Courtyn In haste ;
 there-vndir, a faire bed he fond atte laste, 196 and finds under
 the Wheche the fairest & þ^e Richest bed it was it the richest Bed
 that euere to fore he Saw In Ony plas ; he ever saw,

and at the hed of the Same bed
 was A Crowne of gold In that sted ; 200 with a Crown of
 and at the beddis feet Sekerliche gold at its head,

A swerd there was, bothe faire & Riche,
 Wheche vppon the bed it lay Ou^{er}thwert, and a Sword at
 its foot,

Al this, Sire Nasciens, it Sawh Apert— 204
 Whiche that Owt of þ^e Skawberk was drawe drawn 10 inches
 half A fote & an handful, thus seith this Sawe. out of the
 scabbard,

this swerd was of diuers facioun Sekerlye,
 as here Witnesseth this holy Storye, 208

For the pomel was of swich A ston
 That Colours it hadde Manyon, The pomel of the
 Sword is a stone
 of many colours,

As Manye As on the Erthe myhte be
 To his Sihte there weren vpon, sikerle ; 212
 and Ech Of the Colours hadde a Clerte,
 and Ech Clerte A vertu, as þat storie scheweth me,
 Where As this Storie doth declare

Of Mani mo¹ thinges whanne he Cometh thare. 216

The handle of the
Sword is made
of two scales,
thanne to the handyl Of this swerd,
there nas non swich In Middillerd ;
For tweyne Skales it hadde, with-Inne the hond,
Of two diners bestes, as I vndirstond ; 220

the 1st of a Ser-
pent of Chaldaea
the ton sekale was In Maner of A Serpent,
that In Caldiens lond was most present
thanne In Ony Oper lond Certein ;
there was his lawntyng I telle 3ow pleyn. 224

calld Papagast,— and 'papagast' was this Serpentis Name,
Whiche was a Serpent of A wondirful fame.
For this is the kynde of that Serpent,
a bone of which What man that A bone of his hath verament, 228
him Nedeth neuere non Other hete,
Nethir of sonne, ne of travaille, to don him swete ;
will keep a man
always in moder-
ate heat,— but that Evere In Mesurable hete he schal be ;
this vertw hath his bon ful Sekerle, 232
Whereoffen the ton sekale of the handele it is,
As I haue 3ow told with-Owten Mys.²

the 2nd of a fish
of the Euphrates
The tothir Skale is Of A fysch of the Se,
That In Ewfrate most wont is forto be ; 236
And In Othir water Is it non,
but only In Ewfrate Al Alon.

calld Tortenaus,
'Tortenavs'³ is the Name Of this fysch,
As we it Mown Sownen In Englysch. 240

a bone of which
when held in the
hand suspends a
man's memory.
And his bones of these strengthe ben,
As Me declaren here schole 3e sen ;
For As long As Ony man it hath On honde—
I do 3ow ful wel forto vndirstonde— 244
that nethir of ioye ne of sorwe schal he have In Mende,
but onlich Of that bon, swich is the kende ;
and whanne Owt his hond it is I-don,
To his kende Memorie Cometh he Anon 248
As Owhte forto ben In A kendly man.
Lo, swich A vertu this bon hath than !

¹ MS no ² MS Nys ³ Cortnaus—A. Ortenax—B.

- behold what vertw Is In these bones tweyne,
 Where often the handele is Mad In Certeine ! 252
 Wheche handele & skales, I-keuered it was
 With A Riche Red Cloth In that plas,
 I-set wel ful of lettres Of Gold,
 (As he myhte there pleylnly behold,) 256
 Wheche that Spoken In this degre
 ful Openly, As he myht wel Se ;
 " I am Merveillous to beholde On A rowe,
 And 3it moche more Merveillous I Am to knowe ; 260
 For me Schal neuere man taken On honde—
 As I do the Forto vndirstonde,—
 be his hand neuere So large & gret,
 Me schal he not drawen, I the behet ; 264
 Ne non Man that is Erthly levenge,
 but Onlich On Man with-Owten varienge.
 And he Schal ben the most worthiest,
 the Most Able, & the Most best, 268
 that Euere was him before,
 And schal passen Alle þat is bore,
 Of prowessse and of konnenge,
 Of alle tho that to-forn him weren levenge, 272
 Oper Evere¹ Scholen ben In tyme Comege ;
 Swich Schal his strengthe ben & his konnenge."
 and thus the lettres of the handelyng spak
 To this Sire Nasciens with-Owten lak. 276
 and whanne Sire Nasciens beheld al this,
 Ful Sore he was Astoned with-Owten Mis ;
 and Merveilled ful Mochel In his thowht
 In what Manere these lettres weren wrowht ; 280
 And what they weren forto Mene,
 In his herte he Merveilled be-dene.
 thanne beheld he the blad of þ^e sword
 that so drawen lay, As to-fore 3e han herd ; 284
 And there-vppon loked he wonder faste,
 And Rede lettre he Aspide þat Onne atte laste,

The handle and
scales are coverd
with a red cloth
whereon is written

'No man shall

ever draw me

except the ablest
and best that
ever livd.'

[¹ MS Eveuere]

Nasciens is
astonisht.

He looks at the
partly-drawn
blade of the
Sword.

Wheche weren As Red as Any Blood ;
 thus him thowhte þere As he stood. 288
 Nasciens reads on the sword-blade, thanne took¹ he this swerd A lytel Ner,
 And gan to Reden tho lettres In this Maner ;
 thanne Rad he how this Resown Mente
 As I schal ȝow declaren here presente : 292
 'Let no man draw me but the boldest of all, or he shall die.'
 It seide that "Neuere man Scholde ben hardy
 Me Owt forto drawen ful Sekerly,
 but better thanne Anothir he Mowe fyhte,
 and more hardiere, & more Of mihte ; 296
 And hos Otherwise drawe it In ony sted,
 he schal ben the ferst that schal be ded."
 (and this proved wel Schal ben,
 As aftir In this Storie here scholen ȝe sen.) 300
 and whanne Nasciens these lettres hadde Red,
 he Merveilled him Mochel In that Sted,
 Most Of Ony Othir thinge
 that he Sawh sethen the begynneng. 304
²And It was on of þe thinges most In his talent,
 that Swerd owt to drawen verament,
 and Owt of the Sekarberk it forto se,
 to knowen what Meneng It Myhte be ; 308
 For the lettres that it seide with-Owte,
 ȝaf Nasciens Most Talent with-Owten dowte.²
 Then he looks at the Scabbard, thanne Nasciens beheld the Sekawberk tho,
 that for Merveille he Niste what to do ; 312
 And for Al that he Cowde be-holde,
 Benethen, Oper Aboven, In Ony folde,
 and ȝit Nethir In herte, Mynde, ne thowht,
 he ne Cowde not weten where-offen it was wrowht ; 316
 which is as red as a rose, but wel he wiste it was Al so Red,
 and As Ony Red Rose In that sted ;

¹ Lors se traist vn peu auant, si les commencha a lire.—A.²—² Car el'estoit vne chose dont il auoit trop grant talent, ke de l'espee traire hors del fuerre, et de ueoir quele ele estoit. Car les mervelles ke les letres disoient de dehors, l'en faisoient plus entalente.—A.

- Where-aboven weren lettres of gold,
 As he gan there to be-hold ; 320
 Euere On Of Gold, Anothir Of Asure ;
 thus weren they set, I the Ensure.
 And A thowsend braunches¹ on this schawberk were, The Scabbard has
1000 hangings, 324
 (Whiche was so Riche, As I Rehersed 3ow Ere,) 324
 that issweden Owt from that Onle,
 that Most Merveillous thing it was to se ;
 For Of so fowl Mater they were, but of foul and
poor stuff. 328
 and therto So powre In þat plase there,
 And as of spittynges and Caytyvetes,
 Of febelnesses, of filthes, in many degres,
 that bothe be Semblaunt & Countenaunce
 It was to hym gret downtaunce : 332
 For An Our the swerd it myhte not Sosteine,
 So feble it was, him thowhte Certeine.
 And the lettres that On skawberke were, On the Scabbard
is written, 336
 In this Maner Seiden they there ;
 “ hos that Me yppon him doth bere,
 Ful Sewr he Schal ben Euery where ;
 And more hardy therto schal he be
 thanne Ony Oper man In his degre. 340
 3if he bere me In that Manere
 as the lettres Of þ^e swerd Rehersed Ere.
 For what man that Abowtes him bereth Me,
 he ne schal neuere ben schamed In non degre 344 and never sham'd
as long as he's
girt with these
hangings,
 as longe as with these braw[n]ches he is gert,
 and that On his body I hange Ouerthwert.
 but that neuere non be so hardy
 that the Raunges that here ben to don Away ; 348 which no man
must ever take
off.
 for him schal happen Manie Misaventure
 And Manye Evel dedes, I the Ensure,
 that he, ne non Man levenge,
 Of him schal tellen non Amendynge ; 352

¹ Et si n'i auoit nules renges ki auenissent a si riche
 fuerre com chil estoit. —A.

1Ne behoten neuere schal be to Man
 So hard as to him Schal be than
 that now Is, ne that Neuere schal be,
 but ȝif In sauf Ostag he be Sekerle ; 356
 And ȝit him be-hoveth to ben Osteyed

But the hangings
 shall be taken off
 by the daughter
 of a King and
 Queen.

In the Manere as here Is seide,
 Wheche sholde ben be A wommannes hond,
 bothe kynges dowhter & qweene, I vndirstond.¹ 360
 this woman be þe Riht name schal clepen this swerd,
 and Me by my Name Openly & Apert ;
 For neuere to-foren In-to that day
 Non Creature be oure riht name Clepen ne may." 364

Ful longe this Nasciens this Skawberk gan beholde,
 and in his herte he Merveilled ful Manifolde.

Nasciens turns
 the Sword,

& whanne thus In the Schip he hadde loked Abowte
 On Alle partyes with-Inne & with-Owte ; 368
 but neuere so soft ne Cowde he gon,

the Bed quakes.

that Al the bed be-gan to qwaken Anon
 from the ton Ende to þe toper, In that plas ;
 In this Manere this bed So qwakyng it was. 372
 And whanne he tornede, & it be-held,

[leaf 31]
 The other side of
 the Sword is
 blood-red,

For discomfort he ne Myhte hym weld ;
 For to him it semede tho As Red As blood ;
 and þervvpon wondirful lettres there stood, 376

with coal-black
 letters on it,

that As Ony Cole so blak they were,
 the Resoun that was I-weten there ;
 Wheche lettres Seiden In that Stede,
 As that tyme I Cowde hem Rede : 380

'Who praises me
 most,

"hos that Me preiseth most here,
 Most Schal I him fynde In Oper Manere,

shall blame me
 most in his need.

So that In gret Nede blamed schal he not be
 In non wise, As I telle it the. 384

1—1 Ne il n'est otroie a nul home qui ore soit, ne auenir soit,
 ke il en soit osteres. Anchois en doiuent estre otes par main
 de feme, fille de roi et de roine. Et si i metera tel escange
 pour ches, ke ele en fera vnes autres de la chose qui sour li
 soit ke ele ara plus chiere, et si le metra en lieu de ches.—A.

- and to hym to whom I scholde ben Most debonayre,
 To him *with* most Anger I wele Repeire :
 Which schal be-happe but Ony[s], Sekerly,¹
 As I the telle here now Openly : 388 But only once.
 For with-Owten faille so moste it be
 At that tyme Onys ful Sikerle.”
 Swiche wordis seide the lettrure there
 that on þ^e swerd weren wreten In that manere. 392
 and the Skayberk he be-held Agein :
 than mervelled he gretly In Certein,
 For that partye was non Othir I-liche,
 but to his Silhte As blak As Ony pich ; 396 as black as pitch.
 thanne Abasched he was ful Sore,
 that he ne wiste what to sein no More,
 For he ne Cowde demen of what kynde,
 Ne nether to purposen In his Mynde ; 400
 but As him thowhte there be Resoun,
 Aftir A *maner* of tre was the facioun ;
 and *Oper* whille him thowhte þat it was
 Of lether I-mad In that plas, 404 leather,
 but he ne Cowde devise In non degre
 Of what *Maner* Of Beste it Myhte be ;
 Anothir tyme him thouhte Of yrne it was,
 Owthir of sum *Oper* Metal In that plas : 408
 Thus wolde he han declared it be him selve ;
 but þit Cowde he not putten the Ex In þ^e helve.
²Thus doth Nasciens with gret Entencion ;
 but Ay he is In ful gret Trebulacioun, 412
 For the Skawberk to haven Offe knowenge,
 but he ne Cowde for non manere thinge,
Oper Whille to On thing In Certeinte,
 And *Oper*whille to Anothir ; but it wolde not be.² 416

¹ Et che n'auenra c'une fois.—A.²⁻² Ensi estoit nasciens en tencion pour le feurre vers soi meisme ; Si ke il en affermoit a le fie vne chose, et a le fie desdisoit, ke a nule chertaine parole ne sauoit asener a quoi il se peust tenir.—A.

thus nethir the swerd hondel, ne pomel,
 Ne Cowde he declaren *Neuere* A del ;
 Where-Offen the swerd I-forged was,
 And whens it Cam, & from what plas, 420
 Ne ho that the Sward schold thedir bringe,
 he ne cowde not weten for non thinge ;
 Nether the strengthe of that schethe *pere*
 he ne Cowde declaren it In non Manere, 424
 Ne not devisen of what kynd it was
 he ne Cowde for non Maner of Cas,
 Neper of the grete *Merveilles* that ben comenge
 In diuers Reawmes *with*-Owten varyenge ; 428
 And of the grete Breteyne Also,
 What *Merveilles* that schal Comen hire to :
 Of Alle these thinges that to forn Rehersed be,
 this Storye git declareth not Sekerle. 432

but whanne that tyme Cometh therto,
 That declareng of þ^e swerd we scholen gon to ;
 Thanne schal that swerd be knowen ful wel,
 And the propre Name there Offen Everidel, 436
 And the lettres that vppon the schethe be,
 thanne scholen they ben knowen Openle.
 For whanne that Cometh bothe tyme & day,
 Al this schal ben declared sauns delay, 440
 the kynde of the Sward, and schethe also,
 And Alle the vertwes that longen therto.
 thanne Openly I-schewed scholen they be,
 Lik as this holy Storie telleth Certainle.¹ 444

Now beleveth this Storye here
 Of the Sward and the schethe, In this Manere ;
 and Speketh here of Anothir Entent
 that Oppon the Bed was verament : 448

A spynde was there schoten forth Ryht
 thorw the bordis Of the bed, I the plyht ;

¹ End of a chapter in the English MS. The French runs on.

and Anothir Spyndeles Ouertwert was þere do,
 that bothen to-Gederis metten they tho ; 452
 and bothe Spindelis, As long they were
 As lengthe & brede of þe bed Everywhere.

a second Spindle
 runs across it ;

And to the hed Of the two spyndelis certein
 Anoper spyndeles was Ioyned, I sey 3ow pleyn ; 456
 Of these thre, ful Mochel there is to schewe,
 Of manie diuers poyntes vppon A Rewe.

and a third's
 joind to the top
 of the other two.

but now this Storye telleth here,
 that the ferste spyndle was In Alle Manere, 460
 was Also whit As ony snow snewenge ;
 And the laste was as Red as blood bledenge ;

The 1st Spindle
 is white ;

the 3rd red ;

And the ouertwert that Aboven was,
 lik to An Emerawde In that plas ; 464
 As Grene As An Emeraude it was there
 To his Syhte In Al Manere :

the 2nd emerald-
 green.

Of these thre Colowres Sekerlye
 Weren these iij spindelis trewelye, 468
 that with-owten Naturel peynting were,
 but Offe here Owne kynde Alle there ;
 For nether be Erthly man ne wommane
 thedyr ne weren they now browht thanne. 472

And for As mochel as to the peple it is dowaunce,
 but declaren þere-onne be with-owten variaunce,
 And but þere-offen they knewen more vndirstondeng,
 Elles wolden they holden it for A gabbyng, 476

And because folk
 would think all
 this nonsense
 unless more were
 said about it,

Therefore here turneth this Storye,
 and of Anothir thing Maketh Memorye
 that is ful swete forto here,
 bothe forto lestene & ek to lere ; 480

And In tyme Comeng, this Storye
 the thre spyndelis schal declaren Openlye,
 And Of the Schipe Al the knowlechinge,
 Alle this Scholen 3e knowen In tyme Comenge.¹ 484

this Story 'll tell
 'em all about the
 Ship, Spindles,
 &c.

¹ Sir Thomas Maleor's account of Galahad's finding the Ship,
 and of the Mysteries and their history, is in Chapters 83—88,

CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hutch to put it in, 'for at that tyme was no swich in making,' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370): for, as by woman Paradise was lost, so by woman (the blessed virgine Maree) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying Virginity (p. 371). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 372). How Eve is a Virgin when she plants the branch of the Tree of Life, and till Adam lies with her at Christ's command (p. 372). She and Adam sit grieving under the Tree; and Eve says it is the cause of their grief, and may

pp. 293—304, vol. ii. of the 1816 reprint of the 1634 edition of 'The History of the renowned Princee Arthur, King of Britain.'

Chapter

- LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*
 LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortenar]. and of a Sword.*
 LXXXV. *Of the Marrels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c.].*
 LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles: Eve's planting the white tree, its change to green; Abel's death; Solomon and his wife].*
 LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword].*
 LXXXVIII. *Of the wonderful Tale of King Solomon and his Wife [and how Sir Percivale's sister put a new girdle of her own hair to the sword, and girded Sir Galahad with it; and how they came on the morrow to a castle that men called Carteloise, that was in the marshes of Scotland].*

be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 375), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithes and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaven, but the stinking smoke of Cain's spreads over the fields; on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unperceivd, but Abel sees him and welcomes him. Cain runs at him with an 'op-courbed knyf,' smites him 'vndir the pappe' (p. 378), and,—'vntrewe brother,'—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condiscion of a cursed man to hate a good man what that he can' (p. 379). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done'. God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are calld 'Trees of Life' by all who see them (p. 382-3).¹

Thus be Aventure As gan be-falle,
 that Eve the ferst woman of Alle,
 that the ferst Synne Evere wrowhte,
 wherthorwh mankynde was browht to Nowhte 4

¹ The Additional MS 10.292, ff. 31, b. 3, heads this chapter, "Ensi que eue et adam sunt pardevant l'arbre, et adam se prent par le geule."

	be the Cownseyl Of the moste dedly Enemy, wheche was the devel, ful Sekerly, that Envie hadde to Mankynde Anon For he In paradis was So I-don.	8
The Devil resolves	Thanne bethowhte him the devel In haste how he myhte hem of paradis Owt Caste, that dide he Al hys fowl konnenge, Adam & Eve Owt of paradis to bringe,	12
to tempt Eve to eat of the Forbidden Tree.	And fondede to Eve there forto gon, To Maken here to Eten of that tre Anon which sche was forboden <i>Ouer</i> all ¹ thing Only of that tre the Neygheng,	16
He gets her to pull off a branch, to pluck an Apple,	Wheche sche was forboden of hire Creatoure, that tre forto Neyghen In non <i>Oure</i> . to wheche tre the devel hire tempted faste, tyl that Eve A branch kawhte Atte laste,	20
bite it,	and there-Offen An Apelle Anon sche took, and there-Onne sche gan ful faste to look ; thanne there Offen sche bot anon,	
give it to Adam,	and faste to hire spowse ward sche gan to gon, and Conceilled him there-Offen to Ete, & that for non thing he scholde it lete.	24
and he eats of it too.	So Adam Ete that Appel Anon, To his grete peyne, and Owre distroccioun.	28
	Whanne Eve had him taken this appel, I vnderstond, ȝit lefte ² the braunch Stille In hire hond ; but it was Aȝens hire knowenge that the braunch In hire hond was Abydinge.	32
When they've eaten, they become mortal,	thanne whanne they hadden Eten of this tre— Wheche dedly froyt wel clepid May be, For there thorwgh dedlich becam he tho, and alle that Euere Aftir from him gommen go ;—	36

¹ MS *Ouer*in² Si auint vne chose ke li rainsiaus remest en la main sa feme. Si com il auient asses souuent ke on tient aucune chose en sa main, et si n'i quide on riens tenir.—A.

thanne knew they wel that Naked they were ;
 to-forn hem thowhte Spiritwel In Alle Manere,
 For they weren formed to Everelasting lif ;
 but that fowle Synne browhte vs Alle In Strif. 40
 And whanne hem Self they gonne beholde,
 Aschamed they weren ful Many folde ;
 For Al Naked knewen they þat they were,
 And Aschamed Ech Of Oþer Membres was there ; 44
 & with here hondis they kouerided hem tho ;
 So dyde there Eve thanne Also,
 And the braunch Euere stille In hire hond,
 but that Cowde sche not tho vndirstond. 48
 Thanne he whiche Alle thowhtes doth knowe,
 To hem Cam there In A throwe,
 and knew here Synneung Everydel,
 Wheche was to hem A sory Mel. 52
 There ferst Adam he gan to Calle,
 that him thowhte most Resoun of Alle¹
 that Ferst Chalanged that he were,
 thanne the womman In Ony Manere ; 56
 For the womman is of so feble Complexioun
 that of Mannes Rib was mad, As Axeth Resoun,
 and that Obeischawnt scholde be to Man ;
 Wherefore Crist ferst clepid Adam than. 60
 And whanne god hadde Reproved him of his synne, reproves him,
 thanne to him he seide, & nolde not blynne,
 “ thy bred In Swetyng shalt thou Ete ;
 thy liflode *with* travaille shalt thou gete ; 64
 And for thi wif In feleschepe *with* the was tho,
 With the, compenie to be, schal she go ; ”
 and Seide to hire, “ that In Sorwe & gret drede
 hire lif in Erthe Scholde sche lede, 68
 And In gret peyne to beren hire pariture ;²

and know that
they are naked.

They cover their
privy members
with their hands.

Then God

calls Adam,

and says he shall
get his living by
work and sweat.

Christ tells Eve
she shall bear
children with
great pain.

¹ Et il estoit bien raisons ke il en fust plus ocoisoneus
que la feme.—A.

² et en doulour enfanteras ta porteure.—A.

Of this Eve thow schalt ben Seure."

Adam and Eve
are driven out
of Paradise,

thanne Owt of paradys weren they bothe Caste,
And be An Aungel owt dreven Atte laste, 72

Wheche is clepid 'paradys of delyt,'
there-offen weren they sone bothe qwyte ;

Eve holding the
branch of the
Tree of Life,

And Evere, As þat I vndirstond,
held stille Eve þe braunch In hire hond, 76
and ne left it neuere for non thing ;
And ȝit was it not be hire wetung.

which is as green
as when it was
first pulid off.

thanne Atte laste sche gan beholde
Vppon this Braunch ful Manifolde, 80

and Evere lich Grene it was,
As ferst sche it polde Owt of þe plas.
Anon wiste sche thanne certainly
that they hadden Synned tho dedly, 84

and that it was cawse of here disheritaunce ;
Wherfore that braunch kept sche In remembraunce,
and that she wolde it putten In swich A plase
Often tymes to sen it, In hire fase, 88
there-offen forto haven ful Remembryng
that sche was Cause of here disherytyng.

Eve then plants
this branch ;

thanne bethowhte sche hire on this Manere,
that nothing had sche to putten it In there, 92
Nethir huchehe ne non Oþer thing,
For that tyme was non swich In Makying ;

So thanne this braunch took sche Anon Ryhte,
And there In the Erthe Anon sche it pylte. 96
thanne seide sche ' þat often scholde sche it sen,
For In hire face Ay scholde it ben.'

and it takes root
and grows.

And whanne this Braunch In the Erthe don was,
Anon it wax, & Roted be goddis gras. 100

This brawnych that Eve the ferste Synnere
Owt of paradys browht with here there,
Signefied ful Mochel gladnesse

In tyme Comeng, And Ek lyhtnesse. 104
And ȝit al this tyme was Eve

A Clene Maide, As this storie doth preve ;
 And thanne sche seide "dismaie 3ow nouht ;
 for they out of Oure Eritage we ben browlt, 108
 3it for Evere han we it not lost,
 but therto A3en Restoren we most."

Eve is a virgin
 all this time.

And 3if 3e welen E[n]qweren of this storie
 What the Cause was, & the Skele ' whye 112
 that Man the Braunche Owt of paradis not bar,
 As wel as the womman dide tho thar,
 Sethen that man is Of heighere degre
 than is the Woman ful Sekerle ;' 116

To this answerith this Storye,
 and seith ' that to þ^e Man It¹ belongeth not trewlye,
 but Al only to the womman
 that Owt of paradis brouht it than : 120

Her bringing the
 branch out of
 Paradise,

It signefieth that þ^e womman Owt it browhte,
 that be womman the world was brouht to nowhte ;
 and be A womman Restored schal it be ;
 wheche signefiet be þ^e blessed virgine Maree.'² 124

means that the
 world shall be
 restored by
 a woman,

the Virgin Mary.

[leaf 32]

Lo Now torneth the Storye here ful pleyn
 to groweng of this braunch Anon here ageyn ;
 and how it Molteplyed So hugely

that a gret tre it wax trewly, 128
 and gan to brawnchen & schadwen ful fere ;
 and this was with-Inne riht fewe 3ere.

The branch grows
 a great tree,

bothe braunches, leves, and bark, as I telle 3ow,
 Was Also whit As ony snow ; 132

with white bark,
 leaves, &c.,

Whiche that signefyeth virgenite,
 that this vertu hath ful Sekerle,
 a mannes body it kepeth Clene,
 and the sowle whit al be-dene. 136
 For In as moche as that þ^e tre whit was,
 It signefieth virginite in that plas ;

signifying
 Virginity.

¹ ke li porters de che rain n'apartenoit de noient a home.—A.

² End of a chapter in the English MS. The French runs on.

Eve was a virgin when she planted the Tree of Life.	For virgine sche was whanne sche it sette; thus Recordeth the Storye with-Owten lette; for ȝit At that tyme elene virgine sche was from Alle thowhtes of lecherie In that plas.	140
Maidenhood differs from	but Maydenhod and virginite Ne ben not bothe In on degre; but gret defferense betwene hem Is, as ȝe scholen heren with-Owten Mis. For Maydenhod In non degre	144
Virginity	Nis not lik to virginite; and I schal ȝow telle the Resown why; For Maydenhod is In this maner trewly, that felte neuere man fleschly,	148
in being bodily purity,	neper In weye of lecherie lay hire by. ¹ but virginite is An heighere thing,	152
or freedom from copulation,	And More vertwos to thin vndirstondyng: For bothe Man & Womman that virgines be, Ne thowhte neuere Amys In non degre of Bodily lust to ony luxure: this is virginite bothe good & pure.	156
whereas Virginity belongs to both sexes, those who've never thought of lechery.	and thus was Eve In Clene virginite Whanne Owt Of paradis Cast was sche; and ȝit the same Our sche plaunted this braunch, Virginite with-Inne here was ful staunch. but After Crist Comanded to Adam Anon that 'to his wif there scholde he gon, and here to knowen there fleschly, As Man And Womman Scholde trewely'; thanne loste sche Anon virginite thorw desiring of lust, sekerle.	160 164 168
He does so, and they mourn under	and whanne Adam & Eve thus hadden I-do, and fleschly to-Gederis knewen they tho, thenne Maden they bothe ful Mochel Mornenge	

¹ Puchelages est vne virtus ki tout chil et toutes cheles ont en aus, qui onques n'orent compaignie ne atouchement de carnelle luxure.—A.

Vndir this tre, bothe lementacion & wepinge. 172 the Tree of Life.

and whanne that Adam In his herte gan devise

his Exyleng Owt of paradise,

Ful hevy Chere Ech other gan to Make,

And Eche was Sory for Otheris Sake.

Adam and Eve
grieve under the
Tree.

thanne Seide Eve to Adam tho,

"Sire, ne merueille 3e not so gretly so ;

For non wondir it nys In non Manere

thowh Owre trespas [we] Remembren here ; 180

For ther may non Abiden vndir this tre—

thowh glad & Joyful that he be,—

but 3if In Moroneng he parte Away ;—

Sire, it were wondir, I 3ow Say ;— 184

For the tre of deth this May wel be,

as Myn herte Remembreth now me,

She says it may
be calld the Tree
of Death.

whiche tre that we resten vndir,

Vs Maketh so hevy, it nis non wondire." 188

Anon As sche hadde this word I-spoke,

Abowtes hem faste they gonne to loke ;

A vois than herden they with here Ere,

A voice bids them

That In this Manere to hem Seide there ; 192

"Sey, 3e Caytives, why demen 3e so

Ech Otheris deth, as 3e now do ?

Ne deme 3e no more in swich degre

Of disperaunce, I warne 3ow Certainle ; 196

but Comferte 3ow In All wise

comfort one
another,

Ech oþer, As 3e best Conzen devise ;

For the lif Is to 3ow moche Nerre Iustly

thanne Ony deth Certainly."

for Life is much
nearer them than
Death.

200

Thus Spak the vois to hem riht tho ;

thanne mochel Comfort they token hem to.

thanne Aftirward Clepid they that tre

'the tre of lyf,' ful Sikerle ;

They call the
tree 'The Tree
of Life.'

204

Forthe goode Comferte þat þere-ondir hadden they there,

'the tre of lif' they clepid it Every where.

and for the Loye they hadden of this tre,

They plant
 branches of the
 Tree of Life,
 which take root.

Many brawnes they plauntid *pere*-offen Sekerlye ;
 and As sone As it was Set In the grownde, 209
 bothe it took & Roted with-Inne A stownde ;
 and In Alle degre it kepte the Colowr,
 As it was the wyl Of Oure Savyowr. 212
 than¹ often tymes it be-happed So,
 that vndir theke tre gonnen they go,
 hem forto Resten ful often Sithe,
 whiche Mad hem bothe glad & blythe. 216
 So that it happid vppon a day,
 Adam and Eve, that Adam with Eve with-Owten delay
 Seten to-gederis bothe tweyne,—
 thus þis holy Storie Reporteth Certeine, 220
 one Friday, that vppon A fryday it happede so
 are resting under the Tree, that vndir theke tre bothe gonnen they go,—
 and longe there gonne they hem Reste
 til A vois there Cam þat Sowned be Este, 224
 and a voice bids Adam know his wife.
 Whiche vois Seide to hem verrailly,
 'that Adam his wif Scholde knowen fleschly.'
 They're both ashamed to do it there.
 thanne So Achamed bothe they were,
 Swich Manere of thing forto don there, 228
 that Nethir of hem On Othir dorst loke
 that dede to don, so seith this boke ;
 For as sore Aschamed þ^e Man was there
 As the womman In Alle Manere, 232
 For they Nesten thanne In non degre
 how here Lordis Comaundement skapen scholden hee ;
 and for be encheson of þ^e ferst trespas,
 they dradden hem of here lordis Gras ; 236
 and so Rewfully Ech on Oþer loked than
 For gret schame, bothe man & womman.
 So Jesus pities 'em,
 thanne beheld Iesus, Owre worthy lord,
 here Schamefullest² & drede be here Owun Acord, 240
 that God In hem Anon hadde gret pite
 For here Schamfastnesse In that degre ;

¹ MS that² For 'Schamfastnesse,' see l. 242.

And, for his wille distorbeled ne schold not be,
 For hem he disposede ful worthile, 244 and arranges
 that be hem two the lygne of Man that they shall
 the tenthe Order of Awngelis Restore scholde than, restore the 10th
 that Owt of hevene weren Cast Adown Legion of Angels.
 for pride Into helle, that lowe doniown. 248
 And therfore Aȝens here schame Comfort he¹ sent
 to hem bothe there Anon presente ;
 and, Al here Schame-fastnesse forto hyde, He also sends
 In Maner of A Nyht God sent hem that tyde, 252 darkness to hide
 that So Mirk it was with hem there their shame.
 that non mylhte Other sen In non Manere.
 thanne Abasched weren they wondir Sore
 how þat so sodeinly that dirknesse Cam thore. 256
 thus sone the ton the tother gan to Callen tho,
 and to-Gyderis they felten thanne bothe two
 there with-Owten sighte Of Ony day, Under its cover
 thus to-gederis knewen they with-owten delay. 260 they copulate,
 For it behoveth that Alle thing be do
 Aftir goddis wille ; he wele þat it be So ;
 and that tyme Ech Other fleschly gan to knowe,
 Only goddys Comandement forto Arowe ; 264
 So that there, thorwh here Comownenge,
 Seed forth browlhte to here Synnes Aleggynge.
 For there thorulhe hem bothe was conceyved than and beget Abel
 Whiche that me Clepid Abel, that Rihtwis man, 268
 and the ferste man that to his god dide worthy Servise,
 him to worschepen & plesen In Alle wyse.
 In this Manere was Abel vnder the tre of lyf
 be-geten of Adam, Conceyved of his wif ; 272 under the Tree
 Wheche was don vppon a fryday, of Life.
 As this Storye thus doth here Say.
 thanne there behelden they bothe Anon
 that thus sone this dirknesse was gon ; 276 The darkness
 thanne knewen they wel ful verraylly, then goes.

	that God it dyde ful speeyaly Fortho hyden here Schame-fastnesse, Where-thorwgh they weren bothe In distresse.	280
After the copulation,	and Anon A gret Merveille to hem pere was, that God there schewede In that plas ;	
the Tree of Life	For As grene be-Cam þ ^e tre In that stede As Evere dyde Gras In ony Mede ;	284
and all its scions	And so diden Alle that Out of þat tre gonne gon, Aftyr that Adam and Eve so hadden I-don ; bothen bark, bowh, Ek lef, and tre,	
turn from white to green,	From whit to Grene I-torned they be.	288
	thanne Anon Aftyr Evene Ryht There	
and bear flowers and fruit,	This tre flowres & froyt began to here ; and whiles þat Tre & braunches weren white Echon, thanne nethir flowres ne froyt ne bar it non ;	292
	but Aftir that it was woxen Grene, It bar bothe flowres & froyt Alle be-dene. For the whitnesse of theke tre Only betokeneth virginite ;	296
	but whanne Virginite was Agon, thanne be-Cam þ ^e s tre Grene Anon ;	
signifying that	Wheche that signifieth þ ^e seed of Manne that vnder thiike tre was Conserved thanne,	300
Abel was chaste,	that Chast and trewe was to his Creatour, and In Alle tymes dyde him honour ; and the froyt of that tre doth Signefie	
and religious.	that Evere he was Religious Sothfastlye.	304
	Thus Contenned ful longe this Tre there, So that Evere was grene, & In on Manere,	
Abel grows,	tyl that Abel was woxen wel of Age, and to his god did moche Servage ;	308
	And Euere deboneure to his Creatour he was, 3eldenge him that his was In Every plas, As wel of tithes, As of Offrenge ;	
and worships God with his best.	thus to his god dide he worschepinge ; and of the best thing that his were,	312

he offrede to God In Ech Manere.

but Cayn his brothir ne dide not so ;

Cain offers

For Evere of his werste took he tho,

316

and to God there-Offen made his Offring,

his worst things
to God.

Swich as that to Cayn was fowlest thing.

Lo, and God to hym sente As gret plente

As to his brother Abel ; thus þ^e storie scheweth me.

So whanne they comen bothe In-to the place 321

that for Sacrefyng be God Ordeyned was ;

and for to maken there here offrenge,

bothe Cayn & Abel weren thedyr Comenge,

324

lyk as it was be Goddis Comandement

Thedir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,

Abel's sacrifice
goes up to
heaven,

Streyht vp-ward to hevene thanne gan it go ;

328

but Caynes Offreng In that Stede,

but the stinking
smoke of Cain's
spreads over the
mead.

the fwme spred Abowtes al the Mede,

Which was bothe blak, fowl, & stynkkenge ;

thus was the Maner of Caynes Offreng.

332

and thike that of abelis offring was,

was Cler & swete smellyng In that plas.

and whanne Cayin beheld this Manere,

that abelis Offreng Resceived was so there

336

passinge his In alle degre,

therto gret Envye Anon had he,

Cain is angry,

and gret wraththe Aȝens his brothir took,

that God Abelis Resceyvede, and his forsook.

340

that God receiv
Abel's sacrifice
and refuses his.

thanne Cayin bethouhte him sone Anon

In what wyse Abel he myht vengen him on :

thanne to him Self he seide tho,

‘ that Sekerly his brothir wolde he slo,

344

He resolves to
slay Abel.

So best on Abel avenged Myhte he be ;’

thus thowhte Cayin In his Memore.

Thus bar longe Cayin this fowl Envye

to his brothir abel Gyltleslye ;

348

ȝit perceyved abel neuere Chere ne Contenaunce

	that Cayin him thouhte Ony Grevauunce. So longe Cayin heledde this haterede In his herte, that ilke fowle stede,	352
One day, Abel	tyl that it happed vppon a day that Abel gan to walken, as I 3ow say ; For Owt of his fadris Syhte tho Gan this abel thanne forto go,	356
goes to the Tree of Life, to his sheep,	tyl that he Cam to the tre of lif, For there wenten his schepe w th -owten strif. the day gan wexen hot ful faste, and of the sonne strong hete In haste,	360
	So that strong [hete] not suffren myhte he, but wente to schadwen him vndir that tre ; So that gret lust Cam him þere vppon that Nedis moste he Slepen anon,	364
lies down under it,	and so vndir this tre he gan him leye— as now that me 3e heren Seye,—	
and sleeps.	and to slomberen he gan there Anon. thanne Gan Cayin forth to gon,	368
	that longe hadde thowht þis felonye : there abel his brothir he gan aspye. thanne beheld Cayin þat selve day	
Cain sees Abel, and goes to kill him.	Where abel his broþer vndir þ ^e tre lay, and faste him hyede forto sle, & wende Aparceyved it schold not han be. but Abel ful wel sawh him comen tho, & vp him dressed, and Agens him gan go,—	372
	For he him lovede wondirly wel as it was þere sene Everidel ;—	376
Abel welcomes him, but	and seide, “ welcome, my brother dere, I am ful glad we ben In fere : ”	380
	and Evene In this manere of gret yng spak Abel to Cayin At here Metyng.	
Cain stabs him with an upcurvd knife.	Anon this Cayin there to him Ran, and A op-Courbed knyf he drowh out than, and vndir the pappe smot him Anon	384

Also fer as the knyf wolde gon.

and thus abel Anon ded was there
Of his vntrewe brotheris hond In þis manere. 388

Thus Abel is
slain by Cain

lo, In the same stede that he Conceyved was
Of his Modir, In that plas
Suffrede he his deth with vnriht,

in the
same place
that he was
conceivd in,

As was be the Suffraunce of god Almyht. 392

And Evene lik In the same Manere

as on the Fryday he was begeten there,

and on the like
day, Friday.

Lik So vppon a fryday be Cayin was he ded,
as this holy storye Recordith In this sted. 396

Lo, whanne þat abel suffrede deth be trasown,

In Al thys World ne weren but thre men In-virown ! [leaf 33]

behold how that the deth of Rihtwas Abel

Abel's death
typifies Christ's ;
and Cain typifies
Judas.

Is likned to Cristes deth Everydel ! 400

Be Cayin signefyed was Iwdas,

the falsest Tretour that Evere was.

For lik As Cayin his brothir gan to heyлле,

So dide Iudas to Crist Sawn faille ; 404

So that these tweyne dethes Acorden wel

As be fals tresown Everydel ;

and As Abel vppon A fryday was slayn,

Both Abel and
Christ were slain
on a Friday.

So be tresown was Iesus In Certayn. 408

So that Iudas In alle Manere

To Cayin Is likned Everywhere ;

For Iudas hadde non Maner Enchesown

To don his lord to þat distroctiown, 412

For to him myhte he han non haterede

For Owht that Iesus dyde In Ony dede ;

and for he say neuere In him but goodnesse,

therfore was he ful Of Irfulnesse ; 416

For it is þe Condisciown Of A cursed Man

A cursed man 'll
always hate a
good one.

To haten A good Man, what that he Can.

and Of the tresown þat Cayin to his brothir hath do,

Spekith Iesus Crist, and of Many Mo, 420

le kyng davy In the Sawter book—

	ho that there-after wile there-Inne look ;— That A dredful word now speketh there that thus Seith, and In this Manere,	424
Cain's treachery is spoken of in David's Psalms.	‘thow purposist, & seist fals felonye to thy brothir, & seist al trechorye ; and to thin Owne Modris sone swich tretories thou dost As is thy wone ; Wherfore I schal the Chastise, and the pynschen In hard wise.’ and thus In the Sawter schole 3e it fynde of dauid his enditenge, kyng good & kynde.	428 432
God asks Cain where Abel is.	thanne oure lord, Cayin gan to Calle Aftir this dede thus was befallē, and seide, “ Kayin, where is thy brother Abel, that to the trespassed neuere A del ? ”	436
	Whanne that kayin vndirstood Al this, that he hadde So fowle don Amys, and that so gret tresoun he hadde I-wrowht, Anon it tornede than In his thowht,	440
Cain covers the corpse with leaves,	and kouered Abel with the leues of þ ^e tre That Aspyd ne schold not than be. thanne Axede him Owre lord Ageyn, “ Cayin, where is thy brothir, sey me pleyn.”	444
	thanne Kayin Answerid Aȝen Anone, “ With him have I not for to done ; For I ne haue hym not In kepinge, Neȝer of him I ne Can tellen non tydyngē.”	448
and says, ‘ I don’t know.’	thanne Answerid Oure lord to hym ful sone, “ that fowle dede that thou hast done, and slayn thyn Brothir So falslye, Afor Me veniaunce his blood doth Crye.	452
God curses Cain,	therfore Acursed schalt thou be thorwh-Owt Alle the Erthe ful sikerle, and the Erthe, A-corsed I wel it be do, that thy brotheris blood hath Resceyved so.”	456
and the earth, for his sake.	thus Crist the Erthe Cursed there ;	

but not the tre In non Manere
Where-vndir that Abel was ded,
he it not Cursede In non sted.

460

but A wondir Merveille of that tre
Wondirly befel, hos myhte it se :

After Abel's
death,

For Anon As Abel there-vndir was Slayn,
his Grene Colour it torned Anon Certayn,
And becam As Red as ony blood,
that same tre, there as it stood,

464 the Tree of Life
turns from green
to red,

In remembrance Of hym that ded was there,
holy Abel In swich A Manere.

468

and alle his plawntes that Abowtes him were,
deyden Anon In Schort Manere ;

and its seions too,

but that tre Grew so Merveillously,
that the fayrest tre it be-Cam trewly
that Evere man Myhte beholde with Eye ;
So ful of Bewte this tre was Sekerlye,

472

Ne Neuere chonged ne peyred nowht there

Sethen Abel was per-vndir ded, In non Manere,

476

Saufe that flowr ne froyt ne bar it neuere non
Sethen there-vndir that fowle dede was don.

but it never more
bears flower or
fruit,

but tho that of him weren I-set to-forn,

bothe flowres and froit of hem ben born ;

480 tho' its seions do,

and so these Trees gonnen to Multiplie,

and the world Encresid ful plentevouslye,

So alle that of Adam & Eve Comen tho,

To that tre ful Moche Reuerence they do ;

484 Adam and Eve's
descendant's
reverence the
Tree much.

and Eche of hem Other doth telle

In what Manere that it befelle,

'That how here ferste Modir it plaw[n]ted there,

and how thedir it cam, & In what Manere ;

488

and they Scholden Restoren agayn

here ferste Eritage In Certeyn,

Where-Owt here ferste Modir was Cast,

but A3en we scholen it haven Atte laste.'

492

and whanne they weren In Ony disseise,

	That Ony thing here hertes dide Misplese, and Anon to þat blessed tre they wente, here Conceil to taken veramente ;	496
	whanne that to theke tre they Comen Anon, Comforted they weren thanne Everichon ; and Sethen they Clepeden it ' þ ^e tre of Consaile And the Tre of Comfort ' with-Owten faile.	500
	This tre Grew & wex ful faste, and alle that Euere of him Comen Atte laste, bothe that weren of þ ^e Grene tre, and Also of the white Certeinle,	504
	So that the peple Sore Merveilleden tho how that they Endured & woxen so ; and Evere kepten they that Same Bewte Tyl that God sente the flood of Noe,	508
Its scions keep their beauty till Noah's flood ;	Where thorwgh Alle wikkyd peple than Weren distroied, As I tellen ȝow kan, So that on lyve lefte non sikerle but Noe & his wif & here Compene.	512
	For it was Goddis wille tho that the world distroyed scholde be so, Sauf only hem that god trewe fond Afor Alle Othere, I vndirstond ;	516
	and be hem the world Restored Schold be, that to-forn tyme was lost In swiche degre. but wete ȝe wel for Certeyn, thowh tho trees to here kynde comen Ageyn,	520
after which they	ȝit boren they neuere Aftyr so kendly As to fore tymes they dyden vtterly, that they ne losten Clene þ ^e Savoure Of here ferst froit, & the Odowre,	524
lose their savour and smell, thro' the bitter water that coverd the world.	thorwh the water that so bitter was, that ouerkeuened the world In Every plas ; Sauf Only thike Selve tre of lyf and þ ^e brannches þat þere-of comen, whiche sette Adams wif,	528
But the Tree of Life, and its branches planted by Eve,		

of Bewte, froit, ne of Colour,
 ne weren not Chonged In non Oure ;
 For witnesseth they that hem Sye—
 these trees ful openly to here Eye,— 532
 For trees of lif I-cleped they were
 of hem that hem Sien In all Manere ;¹
 For of deth dredden they In non degre
 whiles there-offen they hadden In here compene. 536

never change their
 fruit or colour.

CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384). but is deceivd by a woman, and, when much troubl'd by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoicet, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her ; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David's Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath ; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

¹ par quoi chil qui che uirent, disent, 'que uoirement estoit chil arbres de uie et non de mort.'—A.

without repenting for his deed. A voice promises him that it shall be so (p. 395). He writes letters on the seabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 395), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 396). A Bed is made in the ship, and the Sword put at its foot, and David's crown at its head (p. 396). Solomon's wife takes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green (p. 397). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed (p. 398), and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 399). Solomon writes a letter to the Knight of his line who is to draw the Sword, warning him against the wiles of women. This he puts into the Ship (p. 399). Then he writes an account of the building of the Ship, of the Bed, Spindles, &c., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilious set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 402). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The men and angels vanish: Solomon is going on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403-4). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

	Thus longe dured this ilke tre,	
	Of Colour, of Savour, and of Bewte,	
To Solomon	Tyl that Salamon Regnede than	
	Aftir king david his fadir, þat holy Man.	4
Christ sends more	To wheche Salamon Only Crist Sente	
	Manie passing konnenges aftir hese Entente;	
wit than man can understand.	he sente him more wit & discressiown In his lyve	
	Thanne ony wit of Erthly man cowde discrive;	8
	For of Alle Scienses he was konnenge,	
	Where-offen the peple hadd merveillynge.	

- For he was konnenge In precious stones,
 and knew al here vertwes for the nones ; 12
 and the strengthe of herbes he knew also,
 And what ther-with he myhte wel do.
 he knew the Cors of the firmament,
 And of alle the sterres *pere-oune*, verament, 16
 So that there nas neuere non Erthly man
 That non discressioun to him ne kan ;
 3it Neuertheles, be bewte of a womman
 Ouertaken and disceyved was he than, 20
 So that he wrowhte Azens Goddis wille,
 that of Sum thinges he dide ful Ille.
 This womman that with Salamon was,
 be-thowhte hire in Many diuers Cas 24
 hym to disceyve, and bezondis him go,
 with Alle the deceites sche Cowde do.
 Where-offen ful lytel wondir it is ;
 For there nys non Man that lyveth I-wys 28
 that offen Owhten forto Merveille,
 azens A wommans wile with-Owten faille ;
 For there sche putteth hire Engyn & hire Entent,
 that wit of non liveng Man verament 32
 Schal hire withstonde of hire Concettyng :
 tak kepe of þ^e first womman that Evere was lyveng.
 Whanne Salamon Sawh that in non degre
 To withstonden hire Engyn It nolde not be— 36
 Where-offen he gan to Merveillen Anon,
 and wax Right wroth, and forth gan gon—
 thanne Anon his book he spak
 that to him was with-Owten lak, 40
 Wheche that ‘ parables ’ he Calde the Name,
 To him A book of ful gret fame :
 “ With this Book I have Sirevit þ^e world Abowte,
 that there is non Erthly Man with-Owten dowte 44
 that to serchen Abowtes the woerld In-virown,
 Onnethes there-Inne to fynde, be good Resown,
 says he’s searcht
 the world,

Solomon knows
 the course of the
 firmament,

bnt is yet deceivd
 by a woman.

And no wonder,
 for there’s no man
 living can stand
 against a woman’s
 wile.

When Solomon
 sees he’s beaten,

he speaks his
 Book of Parables,

and not found
one good woman.

On good womman to his Supposing."

And thus Seide he for A wondir thing, 48

For he ne Cowde In non Manere

From wyles of his wif to kepen him there ;

So that he Merveilled In Alle degre

That so Manie wyles In A womman scholde be, 52

so that he gan dispisen hem ful faste,

and of hem [seide] mochel Evel Atte laste,

And of Speritwel thinges neuere they Come,

but Of Enmyte Al & some. 56

Solomon, one
night, scolds
himself for

As vppon A nyht In his bed he lay,

thvs to him self he gan to say,—

Ful thowhtful he was & ful Mornenge,

that thus to him self he made pleynege,— 60

"thow man Caytyf, ful of disseise,

why nisse ther non thing that the May plesse ?

bothering about
his wife's wile
overcoming him.

Why Merveillest thow so Moche of wommans wile,

that the hass distorbled with-Inne A while, 64

and In Sorwe and Errorr hath put the ?

Tak An Ensampl, and here now se ;

Eve never left off
scheming till
she'd got Adam
and herself out
of Paradise.

For Oure ferste Moder lefte neuere hire Engyn,

For owht that Adam cowde devyne, 68

Tyl that owt of Paradis sche was cast,

Thike delitable place thanne atte last,

bothe Into Sorwe and In-to distresse,

From Ioye, Mirthe, and gladsomnesse ; 72

So that alle whiche of hire Owt gonnen gon,

In peyne And Sorwe they leven Echon,

and here bred they Eten with swot & peyn,

And In Caytyvete they lyven certeine." 76

And whanne longe In this thowht salamon lay,

A voice rebukes
him, and says

A voys to him spak that he herde verray ;

"Why hast thow thus womMan dispised here

In Maie wises & In riht fowl Manere ? 80

for thouhe be womman Cam ferst to Man disseise,

Of here Anothir Schal come, this world to plesse,

and bothe Ioye & mirthe bringen mochel more
 than Euere Mankynde was grevid before ; 84
 and thus be woman Amendid schal be,
 that to foren tymes to womman was put to velone ;
 and this womman schal Comen Of thy kynde."

that a woman of
 his line shall
 bring men more
 joy than Eve ever
 lost.

Anon thanne Salamon Cast In his Mynde, 88
 that A fool & vnwis that he was,
 wommen to blamen In Ony plas.
 thanne anon he bethowhte him of Sotylte,
 and Sowhte the scriptures In Eche degre, 92

Solomon thinks
 he was a fool to
 blame women so ;

And Also Alle the devyn Secres
 that he Cowde fynde In Ony degres ;
 and Atte laste so longe he Sowhte
 Til to his wit that it was browhte, 96
 So that he fond and knew Riht wel
 the Comeng of the virgine Eueridel,
 and that the Sone of god Almyht
 Into þat blessed vessel scholde Alyht. 100

and then he finds
 out the coming
 of the Virgin,

and Christ's birth
 from her.

And thus that Scripture put him In Mende
 Of that blessid virgine so good & kende,
 that the froit þat of hire Owt scholde gon,
 So gret blessednesse with him scholde comen anon, 104

and Mani More double of swetnesse
 thanne be oure ferst Modir cam bitternesse ;
 Wherefore the ton, 'Modyr,' Cleped scholde be,
 and the tothir Clepid scholde be the 'See.'¹ 108

thanne stodyed Salamon from day to day,
 Of this blessed Maiden to knowen more verray,
 3if that A Modir that Maide scholde be,
 and Comen of his lyne, thus merveilled he. 112

He studies this,

thanne was he glad In Alle Manere
 that of his Awncestris swich A spring scholde comen
 þere,

and is glad that
 the Virgin is to
 come from his
 line.

¹ ? A mistaken translation of the Hebrew word for Mary,
 makes it "Star of the Sea." It either means "bitter," like
 Marah, or "The rebel" or "rebellion," like Miriam.—B.
 Davies.

And thus longe he thowhte on this thing,
 tyl Atte laste on A Nyht, In his Metyng, 116
 To him from An hy Cam the devyne Answere
 Into his Chambre, In bedde as he lay there ;
 "Salamon, On thing I telle now the,
 that allynges of thy schal sche not be, 120
 Ne not fully the Ende of þ^e lignage,
 but the Ende of Anothir knyhtes of herere parage,
 that schal passen of bownte & of lif
 Alle Othere Knyhtes, with-owten strif, 124
 that Evere to-forn him 3it were,
 Oþer after hym scholen comen, oþer grünes¹ bere.
 So mochel schal he hem passen In alle degre
 Asse the sone the Mone doth, Sikerle ; 128
 For whanne the Mone schineth most briht,
 3it passith it, the Sonne, be Many fold lyht ;
 lik so this knyht al othere schal pase ;
 and as dide Ioswe In Ony place, 132
 that past alle other In Chevalrye,
 So schal þis knyht passen Ioswe Al oþer sekerley,
 and 3it Ioswe was told the beste knyht
 that of al þ^e world was, & most of Myht." 136
 and whanne he this thor vndirstod,
 that of his ligne schold Comen a knyht so good,
 Solomon rejoices, Ful Mochel Ioye was in his herte tho,
 And A3en to his bookis thanne gan he go, 140
 And knew wel, & sawh be vndirstonding,
 þat him scholde he not sen, ne Abyden his comenge ;
 [leaf 34] For it was ful long tyme therto,
 lik as that his bookes Schewed him tho : 144
 "Now, Certes, this A wondir thing to me,
 that So long tyme to-forn his perturite
 how I scholde knowen of his birthe,
 that to this world Schal bringen bothe Ioye & Mirthe,
 As I haue here In vndirstondlyng ; 148
 As I haue here In vndirstondlyng ;

¹ et qui a chel tans porteront armes,—A.

but ȝit is to me A ful straunge thing,
for from this day ȝit thedir to,

It is two thowsende ȝer & mo." 152

Ful longe thowhte Solamon of this thing,

Tyl his wif it Aspyde, Atte last Endyng, Solomon's wife

how that he was fallen In his thowht,

Where-offen Comfort fond he Ryht nowht, 156

So that he was wondirly Evel at Ese,

he Niste non thing that myht him plese ;

thanne hadde his wif gret drede Anon

that som Manere Evel he wolde hire don ; 160

So that it happed vppon An Nihl tho

that In bedde they lyen bothe two ;

asks him in bed

and whanne hyre tyme sche sawh forto speke,

thanne to hym sche gan Owt-breke, 164

And Anon sche gan hym forto Conioure tho,

For alle the loves betwexen hem two,

that he hire would trewly telle

how of his pensifnesse it be-felle.

168 to tell her what
he's thinking
about.

¹and Salamon, that knew passingly wel

Of hire Coniettyng Every del,

Wyste wel that ther Nas non herte levenge

that Cowde So Mochel of Coniettynge, 172

that, And sche knew of his Menynge,

Anon to the Ende Sche wolde it bringe ;¹

therfore than Anon thouhte Salamon

how that best this Game myhte Gon, 176

For Al the Certeinte tellen he Nolde,

What After there Offen fallen scholde.

thanne discouered he his pensifnesse

To his wif, & al his hertes distresse,

So he tells her all
his troubles.

Of that he² hadde So longe I-thowht,

To what Ende it scholde be browlit.

180

¹—¹ Et salemons, qui le vit plus subtil en mal et en engien ke nus hom ne peust estre, pensa ke, se cuers morteus pooit metre conseil a chou ke il pensoit, ele en venroit a chief.—A.

² MS he

“ Certes, Sire,” *quod* his wif tho,
 “ Of this Mater 3it Can I not do ; 184
 but with-Inne schort tyme, to My supposinge,
 To A good Ende we scholen it brynge.”

Solomon's wife
tells him what to
do for the last
Knight of his
line :

So it happede that the thridde Nyht
 To-Gederis they weren, as I the plyht, 188
 “ Sire,” sche seide, “ I the now certefye
 Of this knyht ful Certainlye,
 That schal ben of thy laste lyne ;
 To my wit it doth now propyne 192
 how that 3e scholen knowen the verite
 Of Al his Comeng, In Eche degre.”

“ Now Sothly,” *quod* Salamon the kyng,
 “ this me pleseth Ouer alle thing.” 196

send for car-
penters,

“ Now ful Gladly I wele 3ow Schewe
 holy myn Entent vppon A rewe :
 Wel faste Sendeth 3oure Messengeres Anon 200
 thorw-OWt 3oure Rem Everichon,
 And Alle the Carponteris that they mown fynde,
 that to 3ow they hem bringe In Ony Kynde ;
 And whanne they ben Alle to-gederis I-browht,
 A Certain thing 3e scholen haue wrowht ; 204

bid 'em build a
ship

And Chargeth hem In Alle wise
 Trewly to don here Servise,
¹And swich a schipe 3ow forto Ordeyne
 Of sweche tre that it may the self susteyne, 208
 And that of water it may haven non fere,
 Ne Of non thing In non Manere,

that'll last 4000
years.

That it Mow laste foure thousand 3er,
 Where so Euere it go, O^{per} fer Or ner.¹ 212
 And In the mene while this Schipe they make,
 To Another purpos I wele me take,
 For to Aparaille Other thinges therto,

¹—¹ qu'il vous facht vne nef de tel fust qu'il ne puisse
 pourrir, ne pour iaue ne pour autre chose, decha .iiij. Mil
 ans.—A.

Swich As behoveth there-Inne to do, 216
 As ȝe scholen Afterward bothe heren & knowe
 Al myn hol purpos vppon A rowe."

And Salomon it levede tho ful wel,
 And there Aȝens spak Neuere Adel ; 220
 but Suffrede hire wille Al that nyht,
 Tyl on the Morwe it was day lyht.

On the Morwe Anon as the day gan Ryse,
 he Comaunded his Messengeris In Alle wise 224
 Into Every partye forto gon,
 Carponters him to bryngen Anon.
 So that with-Inne a fewe dayes
 these Messengeris Sowhten Many wayes, 228
 and Carponters to the kyng Anon they browhte,
 to weten ȝif that with hem he wolde Owhte.

and whanne these Carpenteris weren semblid They come,

Echone,

To heu the kyng Aperede wel sone, 232
 & hem Comanded there rihht Anon

and he bids 'em
 build a ship that'll

'a schip forto maken they Scholde gon,
 So Strong, so Myhty, In Alle manere of gyse,
 of swich tre As they Cowde devyse, 236

that for water ne Rokkes ne persen scholde
 With-Inne iiij m^l ȝeres,' thus the kyng wolde. last for 1000 years.

thanne Answered the Carponters Agayn,
 'his wille to fulfulle they wolde ben fayn, 240
 To alle here powere & to Alle here Myht
 they wolden don that Schipe to dyht.'

So that to werke they wenten Al In fere,
 that the Schipe was Mad with-Inne half A ȝere. 244

They set to work,
 and build it in
 half a year.

And whanne it was fullliche I-browhte to An ende,
 Thanne that lady to Salamon gan wende,
 That thike Schip first dide begynne
 thorgh hire qweyntise and hire Jenne ; 248
 "Sire," sche seide, "and it be so As ȝe me telle,
 that In tyme Comeng swich A Cas be-felle,

and that swich A thing scholde there be,
 So worthy A knyht, and Of so ny degre 252
 that In bowunte alle knyhtes scholde passen Echone
 As don bemes of þ^e sonne passith liht of the Mone,
 And Alle hem that Euere to forn him were,
 Solomon's wife 256
 advises him Oþer after hym scholen Comen Armes to bere,
 It were bothe my Counseille & my wit,—
 And 3e wolden Owht conceytyn to It,
 and as be good Resown As thenkith Me,
 Sethen this worthy knyht Of 3oure ligne schal be,—
 to prepare some 261
 precious armour for his descendant Knight,
 that 3e som Manere Of precious Armure
 Whiche is bothen passing good & sure,
 (So that 3ow he may haven In remembraunce,
 What so Evere Aftir happe be chaunce,) 264
 Scholen 3e Ordeyne & Arayen A3ens his Comenge
 Of hym that 3e haue so gret Merveillynge,
 and that the Armure be passinge Merveillous In all
 degre
 As he schal passen Alle Oþer knyhtes In dignete." 268
 "Sey," quod Salamon, "what Armure it schal be ;
 and 3if it be Covenable that I may se,
 I schal it ordeine thanne Anon Riht,
 to be put in the 272
 Ship,
 And Into that Schipe it schal be diht."
 thanne Seide this lady Anon Ageyn,
 "Sire, I schal 3ow tellen now In Certain
 On Of the Most Sufficiaunt Armure
 that I knowe, as I 3ow Ensure. 276
 the holy temple wheche 3e han don Mad
 In the worschepe of oure lord In this sted,
 In wheche temple the beste Armure is on
 that Euere On knyht here was I-don ; 280
 It is the sword of thy fadir, kyng davy,
 that there-Inne hangeth ful Sekerly ;
 For it is On the Richest thing
 That Evere Abowtes heng ony kyng, 284
 the most Merveillous that Evere forged was,

- the Most disgiest¹ In Ony plas,
the Scharpest & the Moste trenchaund
that Ewere Ony Knyht took on hand ;— 288
taketh that, & Maketh Ordenaunce
For that swerd with-owten ony variaunce,
And Ordeyneth bothe for hondele & point,
To Setten Every thing In his Ioynt ; 292
And Aftir for the blad 3e ordeynen Also
As 3ow thinketh best forto do.
and 3e that han of Alle herbes the knoweng,
and of Alle precyous stones the konnenge, 296
And the kynde of Alle thinges therto
that be-longeth ony konnenge to,
Ordeyneth, for the point, of precious stones,
And that they ben Sotely Ioyned for þ^e Nones, 300
So that non Erthly Man Aftir this day
In non wise hem departen ne May,
but þat they Supposen In Alle thing
that it Nis but On ston In beenge. 304
and thanne to the pomel Ordeynen 3e
As precious A ston & Merveillous As it may be,
That non so vertwos, so merveillo[u]s, ne so riche,
Of Alle Other stones be non him liche : 308
and thanne A schethe that 3e ordeyne,
tha merveillous blad forto susteyne.
and whanne Alle this 3e han I-wrowht,
thanne wile I werken As cometh In My thowht, 312
and Ranges I wele Maken therto,
Sweche As me liketh there-Inne to do.”
thanne he that was wisest of Al degre,
And most vertwes In herbis & stones Knew he,— 316
passing Ony oper Creature
Most Connenge he was, I the Ensure,—
Owt of that temple the swerd they browhte,
the wheche kyng davy his fadyr owhte, 320

and to make a
wonderful handle
and point to it ;

the point of
precious stones,

and the pomel of
one marvellous
stone ;

also a sheath ;

but the hangings
she will make.

David's sword is
brought out of
the Temple.

¹ ? disgniast, or dingniast, *worthiest*.

and that they helden as Riche and As worthy
As Ony thing þat In þ^e temple was Sekerly.

Solomon decks
David's sword
with precious
stones,
but puts one only
for the pomel.

and thanne wrowhte he Al Aftir hire Avys
With precious stones of gret delys ; 324

but Onliche to the pomel An hy
he putte but on ston Sekerly,
Whiche of Alle Manere Colowrs it was
that Ony Man Cowde thenken In Ony plas. 328

Then he makes a
Sheath for it,

And thanne Al his hol Entent
the schethe to Maken, he dide verament,
Where Inne that this swerd schold be ;
Ful Coriously his wittes thanne Cast he. 332

but where often the schethe þat he made there,
declaret not ȝit this storie here ;
For it schal ben non gret Mestien
the schethe ȝit to declaren In non Manere ; 336

but the pomel Made he so Ryaly
As here vs doth telle this Story.

puts the Sword
in the sheath,

And whanne this swerd thus garnysched was,
and be his devis wrowht In that plas, 340

thanne the Sward Into the Schethe he pytte,
and ful fast be gan to beholden Itte,
bothe the schethe and Ek the swerd ;
Swich anothir nas there In Middlelerd. 344

and whanne he Sawh it Aparaylled So Richely,
In Al the world hym thowhte non So worthy
That for Erthly man Euere was Mad ;
tius In his herte to him Self he seid, 348

and says that no
knight ever had
such a sword
made for him.

“ that there nas Neuere non knyght born
In Al this world here be-forn
that for hym swich a Sward was diht,
Ne non So Riche to non Mannes siht, 352
ne non so vertwos In Al degre
As that is this swerd, as semeth me.”

Thanne of on thing desired he ful sore,
Of Alle his desir not mochelis More, 356

'that Neuere Man theke swerd scholde drawe,
 For lust, for drede, nether for Awe,
 but him Repentyn Scholde Ryht Sore,
 Sauſ only he that it was Mad Fore, 360
 What Manere of Knyht So Ewere it be,
 that non it drawe, but ȝif it be he.'
 thanne to hym Cam A vois *with*-Owten lak—
 the Same vois that to fore tymes to him spak— 364
 "Salamon, Of this that þou hast Axed before,
 Schal non man it drawe, but hym Repente sore,
 but ȝif it be the Same persone
 for whom this Mater thou hast I-done, 368
 and for whom this swerd is dyht;
 It non Man to drawen schal hauen non myht."

Solomon desires
that no one shall
draw the Sword

but the Knight
it is made for.

A voice assures
him that no one
shall.

And whanne that Salamon herde this,
 thanne was his herte In Ioye & blys; 372
 and Anon let wryten with his hond
 dyvers lettres, as I vndirstond;
 and, as this Storye doth devyse,
 he¹ let Ordeyne Rawnges In his Gyse, 376
 And to the schethe he gan hem Ordeyne
 Also Ryaly as he Cowde Certeyne:
 but so wolde not his wif
 In non wyse be here lyf; 380
²but so fowle Raunges, & so Spytable,—
 that to so Ryal A thing ne weren not able—
 his wif Ordeynede forto do,
 that non thing weren Able therto, 384
 As fer forth as Salamon Cowde seyne,
 Not An Owr thike swerd to susteyne.²
 "What?" quod Salamon to his wyf tho,
 "how thenke ȝe now here forto do, 388
 To putten So fowl A thing In Abvecioun

Solomon then has
letters written on
the Sheath, &c.,

and wants to put
fine hangings on
it,

but his wife insists
on putting foul
hangings to it.

Solomon rebukes
his wife.

¹ MS het

²—² ains en aporta vnes si laides et si poures comme de canure, et si febles par samblant ke eles ne peussent l'espee soustenir.—A.

- To So Riche A thing *with-Owten* Comparison?"
- Solomon's wife
tells him that "ȝe, forsothe," thanne quod sche,
"At this tyme it schal *non* Operwyse be, 392
Sowf onliche, and it be goddis plesyng,
That so May happen In tyme Comeng,
That A damysele it Chaungen Schal there,
And Tornen hem Into Anothir Manere, 396
So Faire and so Riche, that wondir schal be
Ony Erthly Man to beholden Certainle.
and so be this swerd there scholen ȝe knowe
the werkys of two wommen *with-Inne* A throwe; 400
For lik as ȝe don me to vndirstonde
That A Mayden schal comen In to this londe
Forto A-Mendyn Al the grete wronge
That oure form Modir dyde A forn ful longe, 404
Ryht So schal the Same Maiden Certeynlye
Amendyn In tyme Comeng Al my folye,
the fowle Raunges that I have the swerd put to,
Fvl Riche & worthy for hem wele sche þere do." 408
- Solomon wonders
at her words. Of these wordis thanne hadde Salamon
In his herte gret wondir Anon,
Where sche hadde that wit An discresciown
him forto tellen So straunge A resown. 412
- Whanne the Schipe was Mad In this manere,
A wooden Bed is
made in the Ship, And I-Couered, as the Storye telleth here,
In the Schipe was mad a bed of Tre,
Wondirfully devised, I telle the; 416
- and the Sword
laid at its foot, and Ouerthwert ouer the beddis feet
lay this Ryall swerd, I the be-heet :
- while at its head
is a Crowne of
Gold which David
had worn. And Aboven, vppon the beddes hed,
A Crowne of Gold stood In that sted, 420
that Manie ȝeris to-fore his fadir kyng davy
that Crowne hadde werid ful worschepfully ;
wiehe Crowne Salamon put In to that plase,
Sethen that knyght neuere non So worthy wase 424
- As he of whos ligne scholde Comen that mayde,

As to forn tymes his Bokys had hym Sayde ;
 And on non Man So wel, hym thowht, levenge,
 Myht ben be-stowed So worthy A thyng. 428

And whanne the lady thus hadde Seyn him do, Solomon's wife
 "3it," sche Seide, "vs behoueth now thinges mo :
 For 3it to this Schip there failleth Somthing
 That there-Inne Moste ben with-owten faillyng." 432

And these Carponteris sche took Anon, takes carpenters
to the Tree of
Life,
 And to the Tre of lyf they gonne to gon,
 vndir wheche tre Abel was Slayn,

As the Storye to forn Reherseth Certain. 436

thanne Seyde sche to hire lord tho,
 "Sire, to this tre now moot we Go,
 And to the Tothir that of hem Come,—
 the Cause I schal tellen 3ow Al & Some,— 440

Off wheche on Is Red, Anothir is whit,
 The thrydde is grene, A tre of delyt :
 Of these take 3e now springes thre,
 Whit, Red, & Grene, lik as they be,¹ and bids 'em cut
off 3 branches,
white, red, and
green. 444
 Whiche the bed Scholen Envirown Abowte,
 As I schal 3ow tellen with-Owten dowte."

thanne Answerid the Carponteris tho, The carpenters
refuse at first,
 'that the Tre of lyf wolden not they gon to, 448
 For neuere to fore, as they Cowden vndirstond,
 Ne was it persched with Mannes hond.'²

thanne Answerid this qwene Anon,
 "but 3if that 3e my Comandement wil don, 452
 3e scholen ben blamed Al In hye,
 I-Seye 3ow, Seres, now ful Certeynlye."

Thanne they fulfilden here Comandement but then do it,
 holiche Aftyр the ladyes Entent ; 456
 and they dradden hem ful Soryly,
 For neuere to fore hadde Man Comen ther Ny.

¹ prenes .iij. fuissiaus .i. vermel .i. blanc .i. vert.—A.

² Et chil disent 'qu'il douteroient moult a entamer l'arbre de uie, pour eliou ke nus n'auoit este si hardis qui l'enpirast de riens.'—A.

- but ful sore Abascht they weren Atte begynnege,
 For so fresch blood owt of þ^e tre gan sprynge, 460
 As of A Mannes Arm it hadde be
 that hadde ben of smeten Sekerle
 In bataille, oþer In tornement,
 Lik As it semede to here Entent. 464
 and thanne weren they Abascht so sore,
 that there-Onne wolden they werken no more,
 and so leften they Alle here werkyng
 that they diden Atte the begynnege, 468
 and Repentyd hem ful Sore
 that they wrouhten after the ladyes lore.
 But sche wolde it suffren In non wyse
 but that sche wolde haven hire owne Gyse; 472
 and whanne they knewen hire Entent,
 holiche they fulfilden hire Comaundement.
- And whanne these thre brawches weren I-browht
 To þ^e Schipe, to fulfillen the ladyes thowht, 476
 ȝit ful Sorye they weren therto
 here ladyes wille thanne forto do.
- thanne devised the lady how it scholde be
 of alle tho Braunches In Eche degre, 480
 On be Fore, the tothir be hynde,
 the thridde Ouerthwert, As Cam to hire Mynde;
 So that the bed ouer sprad was there
 with these thre trees In this Manere. 484
 behold now of this merveillous werkyng,
 What it was thanne to Signefieng!
 For it was to a gret Signefyaunce;
 As this Storye schal schewen with-owten variaunce. 488
- And whanne sche hadde So I-do,
 Thanne to Salamon gan sche to go,
 "Now beholdeth these spyndelis thre
 that vppon this bed to forn ȝow be! 492
 Now herkeneth to me what I schal seye:
 these Schal Neuere Man Sen ful Certainlye

but the Tree of
Life bleeds.

The carpenters
again refuse to
work,

but at last do cut
off the 3 Branches.

Solomon's wife
puts these
branches on the
bed,
1 in front,
1 behind, the
3rd across,

and tells her
husband

that no man shall
ever see them

But ȝif Abelys deth he schal haven In Mynde,
That Man that so Just was, and to God So kynde." 496

unless he thinks
of Abel's death.

And whiles they spoken of this Matere,
Anon to hem Comen tydynges there,
that tho whiche the Branches hadden Atamed,
Aungeles¹ they weren, that weren not blamed. 500

The carpenters
turn blind.

Thanne be-thowhte ful Mochel Salamon
Of Manye thinges that he wolde don ;
And ȝit to his wif he Seyde Ryht nouht
Of Al that Euere thiike tyme he thouht. 504

Thanne Anon Salamon be-gan to write,
and with his wittes it gan to Endite,
A lettre In the Schipe forto be set tho,
In what plase he myhte best it do. 508

Solomon writes a
letter to put in
the Ship,

And this was the be-gynneng of his Resoun,
As ȝe scholen now heren, bothe Al & soun² :
" Behold, thou Knyht, (what I schal Seye ;
Of on thing I warne the Alweye,) 512

warning the
Knight (Galahad)

That schalt ben Ende of Myn lynage,
As I am Certefyed, and of So worthy Corage.
Evere be thow war of wommens Engyne ;
And Also of Many thinges they welen propyne, 516

to beware of
women's wiles,

loke that thow be wis, & kepe the wel,
and of hem be war thou Everey del,
and that thow leve hem In non wise,
For ȝif thou do, thou lesist thin Aprise ; 520

Ne Neuere prowesse ne non Chevalrye
Schal I the waraunten Certainlie,
but it torne Reprof to the ;
thus Sente the to Seyne Salamon be Me : 524

And of hym Remembraunce thow took,
Whanne that thow lokist vpon this book."

and to think of
Solomon when
he looks on the
letter.

³Thys was the begynneng of his writ there,

¹ ke chil qui l'arbre de uie auoient entame, estoient auule
[blind].—A.

² for som

³⁻⁵ Et teus li commandemens du brief ke salemons escrist
pour le chualer qui fist tant de cheualerie el roiaume de logres,

- Whiche Salamon wrot In this Manere ; 528
 For of logres that worthy Knyht
 Whiche that Into this Schip scholde be dyht,
 Wrot Salamon this qwestion Sekerly,
 and Into the Schipe it putte trewly. 532
 And now of Forein londes scholen 3e here,
 As the storye of Sank Ryal Reherseth In diuers
 manere.³
 And After he Wrot the verite
 Of his wif there In Alle degre, 536
 how his wif this Schipe gan to Ordeyne,
 And Al that Richesse there-Inne put Certeyne,
 bothe the Bed, & spyndelis Also
 that overthwert the bed weren I-do, 540
 of whiche on was whit, Anothir was Rede,
 And the thridle was grene In that stode ;
 and alle colowred of here kynde they were,
 As¹ of the Tres they weren taken Ere. 544
 and whanne this writ was thus I-do,
 At the beddes hed he leyde it tho ;
 vndir the Crowne there As it was,
 There he it putte In that Same plas. 548
 And whanne this Schipe thus was I-dyht,
 Into the Se he it putte Anon Ryht.
 thanne to his wif he Seide Anon,
 " Lo, dame, now Al this thing [is] don, 552
 and Into the Se I have it pyt,
 Neuere weneng more forto Sen it ;
 Ne I not neuere to knowen of his Comenge,
 of theke worthy Knyht þat me Is put In Mynde." 556
 " 3is² Certain, Sire," quod his wif thanne
 " Som verylieng Schole 3e han of that Manne ;
 Charge 3e 3oure Meyne Anon Ryht

et mist a fin les auentures qu'el roiaume de la terre foraine et
 en maint autre lieu auenoient par l'aventure et par la forche
 del saint graal, si com li contes denisera cha auant.—A.

¹ MS As As² MS 3if

Solomon also
 wrote (for Gala-
 had)

all about his
 wife's ordering
 the Ship, the Bed,
 and the Spindles ;

and then put the
 letter under the
 Crown.

Then he sent the
 Ship to sea.

That þowre pavylowns ben Redy dyht, 560 Solomon's wife
bids him have
his tents pitcht,
And be the se Syde that ȝe don hem Sette,
And for non thyng that ȝe ne lette
That ȝe And I and somme of ourē Meyne
With-Inne the tentes to-gideres Mown be, 564
And there to Abyden and to dwelle,
To seen what this Schipe may be-falle."

Thanne this Salamon Anon Ryht
Comanded his pavilowns to ben dyht, 568
And to ben Set faste¹ vppon the Se Syde,
with-Inne wheche he myhte abyde,
his wif, & with hem A prevy Meyne :
thus he Comanded that It scholde be. 572
And anon his comandement was I-do,
that he and his wif to-gederis Also
there-Inne Slepten Every Nyht,
and with hem here Meyne ful ryht. 576

So vppon A tyme As there-Inne they lay,
As this Storye here doth Say,
As it be-happede Abowtes Mydnyht, One night
In his Sleep he Sawh a wondir siht : 580
that there Cam from the hevene An hy
A man, & of Aungeles A gret Company
that certein Instrwmentis with hem browhte ;
but what Maner they weren, he knew hem nowhte, 584
Ne he ne wiste In non maner degre
What Man it was that In that Compeyne
that with the Angelis Cam down there,
he ne Cowde him knowen In non Manere. 588
And Alle Into the Schipe they descendid Anon,
Ech After Oper there-Inne Can gon ;
thanne to the water gonne they Reche,
And ther-with dyden as I schal the teche : 592
and Into that schip it Cast Abowte
Into alle parties, with-Owten dowte,
cast water all
over it,

¹ MS foste

	Seyeng there In this Manere To his Aviciown, as he myhte here :	596
and say the Ship is a type of God's new House.	“ This Schipe is the Signefiaunce Of Myn Newe hows with-Owten variaunce.” and thanne this old Man gan forth to gon	
An Angel writes letters	to the bordis of þ ^e forschipe there Anon, And bad on of his Compemy to write Sweche lettres as he wolde Endyte. ¹	600
forbidding faith- less men to enter the Ship.	And whanne these lettres weren I-wrete, thus gonne they sein, And thou wilt wete : “ a passing fool thanne schal he be that this comaundement passeth In ony degre.” this beheld Salamon In his Aviciown, What this Comaundement spak Al & Som ; and þerto it was so worthily I-wreten & dyht, So that there Cowde non Erthely wyht diseryve the bewte of that Scripture that so wondirful was, I the Ensure.	604
	And al swich wondir he hadde In his Slepinge, Solomon wakes, So that atte laste he barst In wakyng, And there his Eyen he Openede Anon, And to-wardis the schip he lokede ful son ;	608
and sees the Angels and the old Man in his Ship,	And there Openly Sawh he than the Same Compemy with the olde Man that In his Sleep he Sawh to fore ; Alle thiike hole Compemy him throwhte thore. thanne to hem wolde he han Spoken tho, but non power hadde he therto ; he wold han Clepid hem In his Gyse ;	612
but has no power to speak to them.	but power hadde he non forto Rise. thanne wolde he han Clepid hem þat to-fore him lay, but therto power hadde he non be no way, For he ne myht nethir Meve ne Speke, Ne with On word ne Myhte Owt breke.	624
	thanne throwhte him that a voys Seide tho,	628

¹ MS endyde.

“Salamon, thy desir is fulfylde and do ;		An Angel tells
For the Knyght that the Ende of thy lyne schal be,		Solomon that the
In to this Schip schal Entren ful Sekerle,	632	last Knight of his
And this swerd schal he have In honde		line shall enter
that þou hast Aparailled ; this thou vnderstonde.		his Ship,
and here-offen schalt þou knowen the verite,		and have his
that non schal Entren, but ȝif it be he.”	636	Sword.
And thanne After this word anon,		
Owt [of] this Schip this Compenye gan gon,		The Angels
that Salamon ne wiste witterlie		vanish.
Where they becomen tho Serteynlye.	640	
and whanne he hadde power forto speke,		
thanne to his Meyne he gan to reke,		
And to the Schipe he Cam Anon		Solomon wants to
Also faste As he Cowde gon.	644	go on board his
and whanne the Schipe he wolde han Entred ther,		ship,
A voys to hym Seyde In this Maner,		
“Salamon, I the Rede that thou with-drawe,		but is warnd by a
and that thou werke Aftyr my Sawe ;	648	voice that he'll
for ȝif thou Into the Schipe Entre otterly,		
Thou schalt ben persched Sothfastly. ¹		be killd if he
but loke the Schipe that thou lete go,		does.
To Swich place As it is ordeyned to,	652	
And where that fortune so wele it bringe ;		
For to manie strounge Contres is his goynge,		
weche that hens ful longe they ben,		
As In tyme Comenge Oþer Men scholen sen.”	656	
Thanne there Salamon with-drowh him Anon,		So he goes back.
And from that Schip faste gan to gon,		
And beheld the lettres wreten vpon the bord,		
that In this Maner they speken Every word :	660	
“Thou Man that Entren wilt with-Inne Me,		
be war that ful of Feyth that thou be ;		
For In Me is, if non thing Ellis,		

¹ Se tu entres dedens, tu periras.—A.

² et saches ke ele sera encore veue et pres et loing.—A.

- but only feith, (As the Storye tellis,) 664
 and Riht-ful Creaunce, as I telle the.
 þerfore he war, hoso entre *with-Inne* Me,
 that he have bothe feith & Creaunce
 stedfastly, with-owten variaunce. 668
 and ȝif thouw blenche from ony of tho,
 he war, from the than Schal I go,
 And the forsaken In alle degre,
 And Nethir Sustenaunce ne helpe getest þou non of me ;
 In what place that so Ewere thouw be, 673
 Sodeynly schal I forsaken the.”
 and whanne Salamon Radde this Scripture,
 at that Schip myht he non lengere Endure, 676
 and Seyde ‘that to Entren, he nas not worthy,
 Into non Swich place Serteinly.’
 thanne Comaunded he his Men Anon
 Forth Into the Se that Schipe to don, 680
 So that it paste ful ferre from hem þo
 that Owt of here Sylte it gan to go,
 that Nethir Salamon ne his wyf
 Non lengere it Syen, with-Owten strif. 684
 Now levetli this storie here anon,
 And to Nasciens now let vs gon,
 that longe hathe ben In Tornaunt Yl,
 As thouw it were in *Mauer* of an Exyl. 688

No one is to
 enter Solomon's
 Ship unless he
 has faith without
 wavering.

Solomon's Ship is
 sent to sea,

and soon sails
 out of sight.

The story turns
 to Nasciens.

CHAPTER XXXI.

Nasciens's account of his Adventures is resumed. How Nasciens can not make out how the Three Spindles are colourd (p. 405); and says that it is by trick (p. 406): whereat the Ship splits in two, and he is nearly drown'd. But he reaches the isle of his exile (p. 406), sees the letters on the Ship, and prays to God to forgive him his sin (p. 407); then he lies down on the ground and goes to sleep. In the morning he wakes (p. 407), and prays to God to protect him from his enemy (p. 408). He looks to the east, and sees a vessel with an old man in it, which comes

within two lance-lengths of the isle, but no nearer (p. 409). The vessel is richly ornamented (p. 409). Nasciens salutes the old man in it, who tells him that Calafere is dead (p. 410). Nasciens at first doubts this, but, being rebuked, believes the man, and asks the meaning of the Ship and the writing on it (p. 411). The old man explains that the Ship typifies Holy Church (p. 412), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 413). Therefore men must found themselves on Christ (p. 413); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cros that Crist was on crucified in Ivrie londe,' l. 330, the place where he likd to rest (p. 414). Further, as to the Spindles: the white one means the Virginitie of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schewith forth this Storye

[How] that Nasciens ful Sekerlye

[Beh]eld tho spyndelis that on þ^e bed lye,

[And] tho thre Tres ful Sekerlye

that Colowred weren of here Owne kynde,

where-Offen he Merveilled Sore In his Mynde;

With wheche Bransches the Bed was spred

bothe Enlonges And Ouertwert, as it is Seid,

Nasciens looks
at the colourd
4 Spindles,

And Evere this Nasciens beheld hem faste,

And Merveilled In his Mynde Atte laste

Whethir of the[r] Owne kynde it scholde be,

Oþer depeynted with Colours ful Sekerle;

Ne stedfastliche he ne cowde not beleve,

Ne with Alle his wyttes ne Cowde not preve,

how that So I-Colowred they were,

Oþer I-peynted In Othir Manere.

8

8

12

and wonders
whether their
colour is their
own, or painted.

thanne Anon A word to hym Self gan he say,

Whiche Sore him Repentyd that same day,

16

- Nasciens then
says he thinks
the Bed is made
by treachery and
falsnesse,
20
"be my trowthe," *quod* Nasciens tho ful pleyn,
"Of this bed I not what I schal Seyn,
For I ne Can not demyn In My Memorye
but that this bed is Mad Al be trechorye,
And be falsnesse, and be Engyn,
thus thowhte me tho In hertē Myn." 24
And Anon As he hadde Seide this werd,
At once the Ship
splits in two,
and he falls into
the sea.
28
he gan to beholde vppon the Schippes bord,
and Sawh how that It Clef A-two,
So that Into the Se thanne fyl he tho,
And there Anon I-dreynt was he ful Ny,
Ne hadde goddis helpe han ben Sekerly.
And whanne In the water thus was he,
Sore Abascht he was ful sekerle ; 32
For he Niste whethir he slepe *oper* wook,
So Sodeynly the watir him took.
and thus Sone he loked him Abowte,
And Sauſ Of the Schipe that he was Owte, 36
Beholdynge to-wardis the yl Anon ;
He swims to the
island,
Thedirward ful faste he swam ful son,
tyl Atte laste he Recouerede this yl
Where that he ferst was In Exil. 40
And whanne the yl Recouered he hadde,
Ryht ful gret Ioye thanne he Made,
And loked Aftyr this Schip Anon,
And Aftyr tho lettres Everychon 44
that Seiden In this Manere vtterlye,
'In Me Nis but Only feith Certainlye.'
And whanne he beheld this Scripture so,
he wiste wel In Synne he was fallen tho 48
be Misereauunce & Misbeleue.
and reproves
hi use of his
want of belief.
þerfore Anon to him Self he gan to Repreve,
And thus to him Self he gan to Seyn,
"Ow thou Man of litel beleve In Certain,
Why were thou Se Ethe for to tornen here,
And of Misldeve to ben On this Manere. 52

Of that Schipe that thow were Inne,
 O fals belevere, why wost þou from it twynne? 56
 Why Art thou Of Misbeleve & Miscreaunce,
 Sethen god the hath Schewed be Many chaunce,
 And be Many Merveilles In that Schipe Also :
 A ! fals Cristen Creature, why wost þou so do ?" 60

Thanne there to god Cryde he Mereye
 With Sorye herte & weping Eye,
 'That God wolde for-geven his Misdede,
 And Evere him to Socoure In his Nede ; 64
 And that wroth with him he wolde not be,
 but on hym to haven Mercy & pite ;
 And that for his newe Miscreance,
 God On him scholde schewe non veniaunce.' 68
 And thus vpon the yl stood Nasciens there
 Al the live long day In this Manere.

And whanne to the Eward it gan to drawe,
 And the lyht with-drawn, as be Old Sawe, 72
 And that the Sonne hadde lost his lyht,
 It wax to dymmen & to becomen to Nyht ;
 thanne Made Nasciens his preyere
 With good herte & In devout Manere ; 76
 and whanne he hadde So I-do,
 down he hym leyde Anon Ryht tho ;
 And there he Slepte Al that Nyht
 Tyl On the Morwen it was day lyht. 80

vpon the morwe, whanne it was day,
 and that the Sonne it Schewede verray,
 thanne Nasciens his Eyen Opened Anon,
 And Abowtes hym he gan loken ful son, 84
 And Into the See he lokede ful Stedfastlye,
 Aftyr that Schipe there ful witterlye
 that he hadde seyn the day to fore,
 3if Owht thanne he Myht sen it there ; 88
 but Nethir Fer Nethir Nye
 he Cowde it non sen Certeinlye.

Nasciens prays to
 God to forgive
 his misdeed.

At nightfall he
 prays again.

Next morning

he can see
 nothing of the
 Ship.

	and whanne that he Sawhe it wold not be that he ne myht it sen In non partē,	92
	thanne wondirly Sore Abaschet he was, So þat he left vpe his hond In that plas, and On hym he Made the Signe of the Crois, thus Cryeng to god with Milde voys :	96
Nasciens prays again to Christ	“Now, Jesu Crist, for thy grete pite, and for thy Mercy that is so large & fre, that Me Owl of Calafenis daungere Into this place hast Browht me here,	100
	Wheeche that was My Moste Enemy that Evere ȝit hadde ich here worldly ; and Sethen, lord, that thou hast don so,	
to keep him from all his enemies,	From alle Oþer Enemyes kepe me now fro, that me Asailleth Every day, Me to deceyven, ȝif that he May, With his False conspiracye ;	104
	Now, goode lord, from him þou me gye ; And defende me, lord, As A Champiown, From the wiles of that fals Felown, That I mot kepen Euere for thy sake	108
[I did'st to me]	Thike lowel whiche thou distime ¹ betake, Whiche is my Sowle, In Eche degre It to Kepen, lord, power graunt thou Me. And ȝif therto I ne haue neþer Strengthe ne powere,	112
and support him,	Now, goode lord, that thou Supporte me here, And that Euere My sowle that thou Kepe, Whethir that Evere I wake Oþer Slepe. For I Knowe wel In Myn Memorie, that ȝif that fals thef Owht me Aspye,	116
	ȝif I Owht be blenched from holy Chirche, thanne his Maistres On Me wile he wirche, And Me to strangelyu ȝif he May,	120
as he is so feeble in the new Faith,	That ȝit so feeble am In the newe fay ; therfore Euere, lord, defende thou me, Tyl More Stedfast that In beleve there I be.”	124

Whiles Nasciens Made thus his preyere,
 Euere towardes the See loked he there, 128
 Evene plat Est, 3if he myhte Aspye
 Ony Schipe Owther fer other Nye.
 And Atte laste he loked So fere
 Tyl A schipe him thowhte he sawh comen there, 132 Nasciens sees a
ship coming,
with a very old
man in it.
 And there-Inne A Man of Ryht gret Age,
 As him Semed be his visage ;
 And streith it Cam to that yl
 there Nasciens was Inne In Exyl ; 136
 And So Nyhe to the yl there Gan it gon,
 two spereschaf¹ lengthe there anon ;
 but Non ner it ne kam there,
 nethir not ne wolde In non Manere : 140
 So Riche thike litel vessel was, The little ship
is very rich,
 That Sire Nasciens thowhte In non plas—
 Nether vppon the lond ne vppon the See—
 So Riche A vessel that Myhte han be ; 144
 For *with-owten* it was Set so ful of precious stones,
 Every bord ful thikke for the Nonis,
 So that Nasciens wende ful Sekerly
 that Alle worldly princes, ful Certeynly, 148
 Ne hadden of precious stones so gret plente
 lik As In that Schipe there gan he to se ;
 And 3it was that Schipe In Other degre
 Anoured² with diuers Iowellis Certainle. 152 adornd with
many jewels.
 thanne beheld Nasciens this Schipe on bothe side,
 And Alle the Ietes sauf xij In that Tyde,
 Alle they weren Echon of Sylver fyn tho,²
 And the poyntes with fyn gold I-garnesched weren Also,
 that was Also Cler Schynunge 157
 As the sonne vppon the water whanne it is Glemerynge ;
 And to forn, As scharpe And trenchaunt they were

¹ deus lanches

²⁻² aournee d'autres ehoses dont nasciens ne s'esmeruilloit
 mie mains ; Car el bort d'une part et d'autre auoit saietes,
 truskes a .xij, qui toutes estoient d'argent.—A.

As Evere was knyf Owther Ony spere. 160

Whanne Nasciens Sawh this good Man fast by,
and beheld that he wolde Comen No Ny,
Nasciens to-ward hym gan to dresse,
With him to speken In Sekernesse. 164

Nasciens wel-
comes the old
man.

thanne seide Nasciens, "Sire, welcome 3e be!"
"Graunt Mereye, Sire," *quod* this good man Sekerle.

thanne Axede This good Man Nasciens Anon,
"how that Into this Contre Gonnen 3e to gon, 168
that Is so fer from Every Man?"
thus Axede he of Nasciens than.

"Now Certes, faire Sire," *quod* Nasciens tho,
"I ne wot Into this yl how I come to; 172
but wel I wot It was be goddis wille
That this yl I Cam vntille;
And bothe thorwh his grace and his Myht
that me deliuerede from that Crwel Knyht, 176
Owt Of his presown, Sire Calafere,
Where that I was In Riht gret danger."

He tells Nasciens
that Calafere is
dead;

"3e, Sire, Of Calafere have thou non drede,
For he is ded on Ryht Evel dede 180
Al so wykkedly As man Myhte deye,
I telle the, Nasciens, now Certeinlye."

"ha, goode swete Sire," *quod* Nasciens tho,
"Is this trewe that 3e seyn me vnto? 184
And how myhten 3e haven thereoffen knowenge,
this were to Me A Merveillous thinge."

he saw him die.

"3if, Sire, Sekerely," this good man seyde,
"this day I sawhe whanne that he deyde." 188

"And this be Soth, Sire, that 3e me Seye,
And 3e An Erthly Man Certeinlye,
It may not Acorden, In non degre,
That I so fer from folk scholde be 192
as 3e diden me ferst to vndirstonde
that I was so fer Owt of londe;
And 3it is it not past Matyn tyme,

Nefer no wher ny the Owr of pryme, 196

And 3e so faste scholde han gon,

For Erthly man myht neuere don it non."

"Now I the Sey," quod this goode Man tho,

The Old Man

"I sawh hym ded with-Owten Mo. 200

And 3it Art thou from thyn Owne Contre

Ferthere thanne that thow wenest to be ;

And 3if thow wilt not Me leven of this,

tells Nasciens
he'll repent if he
will not believe.

Sore Schal the Repenten with-owten mis, 204

Al so Sore As thow dydest Ere,

Whanne In the Schipe thou spoke thike wordys
there,

thorwh wheche Into the water þou wentest Anon,

& þere to hauen deid, wistest þou non Othir won." 208

Whanne Nasciens vndirstood hym tho

Nasciens then

That he So Merveillously Spak him vnto,

and Remembred him In swich Manere

Of þ^e wordis that he In the Schipe spak there, 212

Whiche that non man vndirstondyn ne Myhte,

but Only God thorwh his Insilite,

concludes that
God alone can
have sent the
Old Man,

Thanne supposid he Aboven Alle thing

that from God it Cam, theke discouereing, 216

And that God hadde discouered hym tho

To thike olde Man that to hym Cam so,

And that to hym was he sent In Comfortyng,

Somme goode tydynges him forto brynge. 220

so he tells him
that he believes
him,

thanne to this good Man Seid Nasciens Agein,

"Sire, I leve 3ow ful wel In Certein ;

Of Alle thinges that 3e me Seye

I beleve 3ow wel Certeinlye ; 224

but of that Schipe that wente fro Me,

Sire, konne 3e there offen owht tellen Me,

and asks him
about the Ship
that split.

3if It Euere Owht schold Comen Agein

Into on[y] place there I am Certein, 228

and 3if Evere Ony More I schal it se

In ony place where so that I be."

- "3e, thou schalt it sen," quod this good Man,
 " Better Arayed thanne Euere was it than ; 232
 For it groweth & wexeth Every day
 Bettere thanne other *with*-owten delay,
 And so it schal whiles the world doth Endure,
 Nasciens asks 236
 the Old Man Sekerly, Sire Nasciens, I the Enswre."
 " Sire," quod Nasciens to that good Manne,
 " that Schipe that Every day Encreaseth thanne,
 It Nis non Schipe As Othere be." 239
 " thou seist soth," quod this goodman, " ful sekerle ;
 but Of A schipe it is the Semblawnee,
 And of the highe god A gred demonstraunce
 that he wolde hedir it to the Sende ; 243
 but of his signefiaunce thou schalt knowen þ^e Ende,
 and Otherwise thanne A schipe thou schalt it calle
 In tyme Comeng, So May be-falle."
 " Certes, Sire," quod Nasciens tho,
 " I beleve wel that 3e sein me vnto ; 248
 And therfore, sire, I preye 3ow for charite,
 The Signefyaunce that 3e tellen me."
 " I schal the tellen with Ryht good chere,"
 quod this Good Man Anon Ryht there. 252
 " The Schipe that thow here Sye, Sikerle
 It signefieth holy Chirche, Siker thow be,
 whiche that is the most delitable thing
 In Al this world *with*-owten varyeng ; 256
 and lik As the schipe hadde non thing *with*-Anne
 bote feith & Creaunce, neþer more ne Myne,—
 As vpon the bordys Rehersid the scripture,—
 Ryht so fareth holy Chirche, I the Enswre, 260
 that bothe feith and trowthe, as I the say,
 In holy Chirche it is from day to day ;
 And of these two thinges first Sekerly
 holy Chirche was fowndid, I telle the pleyonly. 264
 " And the Bretis that on the schipe weren set,
 Signefieth holy Scripture *with*-owten let,

Nasciens asks
the Old Man

to tell him what
the Ship typifies.

It typifies Holy
Church,

which, like the
Ship,

has only Faith
and Truth in it.

And as the
writing on the
Ship forbids men

- wheeche defendith that non Man schold Entren there
 but he be stedfast In feith In Alle Manere ; 268 to enter it
 unless they're
 stedfast in faith,
- Riht so defendith the same Scripture,
 Non man holichirche to Entren but he be pure,
 And of Synne I-clensed that he be,
 [By] confescioun Of mowthe ful Openle 272 [leaf 37]
 except by Con-
 fession and
 Repentance.
- And with herte-ful Repentaunce,
 And to God to ben stedfast In Creaunce,
 & there-offen Mevable that he ne be,
 As is the paynym In Eche degre, 276
- That wile Tornen with Every wynd ;
 For swech is Evere the paynyms kynd.
 But the Cristene owht not forto don so ;
 but As A myhty Bole they scholden do, 280
- that is Sekir of Fote And of fundement,
 whanne that he is asaylled of his Enymyes present ;
 Ryht so stedfastlych In Alle Manere
 Scholde Evere Cristen Man lyven here ; 284 And after,
 he must live
 stedfastly,
- And stedfastly beleven In holichirche,
 And there-Inne Alle goode werkys to wirche,
 Forto defenden hem with strengthe & Myht
 Azens that Enemy that, bothe day & nyht, 288
 doth what he Can hem forto withdrawe
 bothe from god & from holy Chirche lawe.
- And therfore I Rede now Every Man
 to fownden him In the fadir, what that he kan, 292 and found himself
 in the Father,
 even Christ.
- the wheche is Crist, Goddis Sone of hevenc,
 that Into therthe discended with Mylde stevene.
- “And lik As the Schipe, Ordeyned it was
 thorw the See to Gon In Every plas, 296
- And with-Owten peryl to Comen to londe ;
 So Is holy Chirche, as þat I vndirstonde,
 For to Susteyne the Cristene In this world here,
 That they ne perschen not In non Manere. 300
- “be the Schipe vndirstonde thow holy Chirche ;
 And be the See, the world, 3if þou wilt wirche.
- The Ship is Holy
 Church.
 The sea is the
 world.

	And lyk As the Schipe thorwgh the See Saveth the Men that there Inne be	304
Holy Church keeps God's servants,	From Alle Maneres perilles of here Body, lik So doth holy Chirche ful trewely ; Evere Goddis Servauntes doth he kepe, whethir that they waken other Slepe,	308
and purifies them.	From Alle Maner of dedly Synne, That Non Schal Entren hem <i>with</i> -Inne. For holy Chirche povergeth Also Clene Alle Manere of goddis Servauntes bedene,	312
	lik As the Gold Resceyveth his Clernesse be Sevene weyes In Sekernesse, Wheche that Maken hym to Schyne So bryht Aboven Alle O ^{per} Metales that ben more lyht ;	316
	And lik As the Sonne passeth the sterre, So doth gold Alle Metales bothe Ny & ferre.	
	“ Now of the Schip I haue the told the signifaunce ; And now of the bed I wele with-Owten variaunce.	320
The Bed means the Holy Table	the Bed Signefyeth In Certain the holy table, I sey the ful pleyn,	
on which God's Son is con- secrated,	where that Every day Goddis sone of hevene Is Onne I-Sacred with ful Mylde Stevene ;	324
the wine turnd to Blood, and the bread to flesh,	Where that the wyn Is I-torned blood Red, And the bred to verray flesch In that Sted, be the vertu of the holy wordys there that the blessed man Seyth In his Manere.	328
The Bed also means Christ's Cross, that he was crucified on.	So be this Schalt thou vndirstonde the cros that Crist was on Crucified In Ivrie londe, Where onne I-Sacred that he was, and Made Redempeioun In that plas,	332
	Mannes Sowle to byen from helle,— The develis powste forto felle,— Whiche Every day to forn his ded Wenten to helle, that fowle Sted.	336
	“ Also ȝit myhtest thou vndirstondyn More be the Bed what it is to Signefye thore,	

A thing that Mad is on forto Reste
 Whanne Crist had Suffred deth, As hym liked beste. The Bed also
means a place
for Christ to rest
on when he'd
sufferd death.
 For Evere Aftir Strong Travaille 341

Behoveth A man to Resten Sawn faylle :
 Rihl so Schalt thou vndirstonde,
 that aftir that god hadde suffred schonde, 344
 Rest that Crist took As hym list
 In what place so him liked best.

“Now haue I the told the signefiaunce
 Of Schipe & bed with-owten variaunce. 348
 Now of the thre Spyndelis wil y fonde, As to the
Spindles,
 Owther braunches, whethir 3e welen vndirstonde ;—

For, with-Owten gret Tokenyng,
 Abowtes that bed Envirownenge 352
 was not don, wel myhtes thou wete,
 As I schal the Openly declaren itte,—
 Of wheche on was whit, Anoper was Red,
 the thridde was grene In that Sted : 356
 what the Signefyaunce is of these thre,
 Schortely I wele it declaren to the.

“Ferst, be the whit thou schalt vndirstonde,
 Whanne Crist Cam ferst In to Erthly londe, 360 the White one
means Christ's
virginity :
 he Cam Only In virgenite,
 And Into the blessid virgine so Entred he ;
 And hire virginite ne dide Neuere schende,
 but Clene virgine Abideth with-owten Ende. 364
 For Into hire bosom he Entred As Clos
 As¹ A 3ate is schet per that no man In gos ;
 And As holyche he Isswede Ageyn,
 And Euere the 3ate clos schyt In Certein. 368
 So this betokeneth virginite
 In Alle degres, As thou myht se.

“The Rede braunch that vppon that bed lay,
 which of his owne kynde is profay, 372 the Red one
 therby schalt thou vndirstonden charite,

¹ MS As As.

	In Crist that So lowliche wolde be, that bowed his body to passioun, For Mannes Sowle to maken Redempcioun.	376
means Christ's humility in giving his body to redeem man's soul.	behold, swich lownesse he schewed þere! and the grettest gifte for man In ony Manere 3af Crist there! his Owne Body, the wheche that is lyf Euere lastyngly.	380
It also means Christ's love.	lo, hire Charite myltest þou vndirstonde, whanne that In dedly flesch he hym wond In the welle of Charite and of pite; lo, thus dyde Crist for love of the!	384
The Green Spindle	“Be the tothir Spynde that grene was, wheche On the bed was In that plas, that to An EMeraude I-figured it Is,—	
means Patience,'	The wheche that to paciense with-owten Mys Is the Semblauce Of that ston, As men it knowen ful Manyon; the wheche Emeraude is Evere Grene, lik so is paciense with Owten wene;	388
	the wheche may neuere ben taken Away For non descisse, I dar wel Say, Nethir for non Maner Adversite, 3if In A Cristen Mannes herte I-grounded it be.	392
which ensures a Christian victory over his enemies.	For be pacyense schalt thou han victorye, And with paciense discomfit thyn Enemye; For there as paciense I-herberwed he ys, There is Evere victorye with Owten Mys.	396
	For thouhe thy Enemy be neuere So wood, and these thre thou wel vndirstood, And kepe hem Sadly In thin herte,— thanne schal thyn Enemy neuere the Asterte,—	400
With Virginity, Meekness, and Charity	Whiche is ferst virgynite, Meknesse, and thanne Charite; And with these thre Certeinlye	404
was the Bed coverd.	was the bed I-conerid sothfastlye, Whiche the verray Cros doth Signefye,	408

On wheche that Crist gan vpon deye ;
 For whanne On the Cros he suffred ded,
 Alle these thre weren In his Manhed ; 412 These three
 For As holy writ it doth Certefye,
¹with-Owten these thre was he not Sekerlye ;
 For these three vertwes weren with him there virtues were with
 whanne he suffrede deth In Alle Manere ; 416 Christ when he
 So with virgynyte, Charite and pacyense," sufferd death.
 [He conquerd Death, and bought us bliss intense.¹]

In this Mene while that this good Man
 Of Alle these thinges to Nasciens spak than, 420 While the Old
 and told hym Al the Signefiaunce Man is explaining
 of Schipe and bed with-owten variaunce, these things,
 that plesed to Nasciens So wondirly wel
 Al that this Man Seide Everydel ; 424
 For so swete and so delicat his wordis were,
 that Nasciens fil on Slepe ryht there, Nasciens falls
 And Evere him thowhte, As he lay, asleep,
 that this good man to hym talked Alway. 428

And whanne that he whiche In the vessel was,
 Sawh Nasciens On Slepe In that plas,
 thanne thenns Anon he gan to hye,
 And with-Inne A litel while Sekerlye 432
 he was thennes A gret Iorne,
 Ful fer Abrod Into the Se.

Whanne this good man was forth gon,
 And Nasciens Slept stille as a ston, 436
 In his sleep he thowhte, be his Entent,
 that to forn him Cam a gret Serpent, and dreams that
 And him Asaillde wonder faste, a great Serpent
 Tyl that he hurt hym Atte laste, 440 attacks him,
 And smot hym sore vndir the lefte syde.
 And sore he defended him At that tyde ;

¹—¹ a chele angoise qu'il souffri, li firent compaignie ches
 trois choses, virginites, carites, et pascienche ; et ensi, garnis de
 ches trois choses, nenqui il la mort, et ramena notre vie au
 monde.—A.

and he can't
defend himself,
till a little worm
comes to help
him,

but his defens Myhte ful litel Avaylle,
Tyl atte the laste thanne saun faille
there Can a Werm of lytel powere,
In Socourenge of Nasciens there.

444

when the Serpent
flees.

And whanne þ^e serpent Sawh þat werm comen tho,
From Nasciens he fledde him fro,
wich Cam to him for Socourenge,
thanne In this Serpent was non longere Abydyng.
Thus thowhte Nasciens In his Slepinge.

448

Nasciens awakes,

And whanne he Awok, with-owten varyenge
he was Abascht, And wende Sekerly
þat with the Serpent he hadde fowhten Certainly;
and fully Awaked thanne was he,
thanne wiste he wel ful Sekerle
that verrayly Aslepe he was
thorwh the Swete wordes þat In that plas
that the goode man Seide to him tho,
whiche In the vessel was Ago,
that he ne Cowde be non-were Aspye
In Al the See, nether fer ne Nye.

452

456

460

and blames him-
self for forgetting
all that the Old
Man had told
him.

thanne to hym Self he gan to Compleyne,
And thus to hym Self he gan to seyne,
'that he was bothe A fool & A Caytyf
that In sweche degre hath led his lif,
So that In his Slepe was taken Away
Al that the goodman to hym gan say,
And ful lytel of wit thanne was he
that this forȝat In Alle degre,
Of Alle the wordis of this good Man
that In the yl to hym seide he than,
And In his Sleepe it was from him gon,
Oune this word Cowde he tellen non.'

464

468

472

The story turns
to Celidoyne.

but leve we now of his talkyng,
And Celidoyne his sone let vs forth bringe,
And tellen forth of his Storye,
That to him be-fil ful Certainlie.

476

CHAPTER XXXII.¹

Celidoyne's Adventures. How when the Nine Hands bear him from Calafere, he is carrid to an island, five days' sail from Nasciens's isle (p. 420); and it is very wild, and 'feeble comfort' for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label describd: he hates Christians. He has his pavilions pitcht on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evalach, and is sorry to hear that he has changd his faith (p. 424). Celidoyne tells Label how he was deliverd from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king's guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be calld (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 428). Celidoyne then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is seorcht by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 430). And of the Flowers, there is an unfading one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man's sins; and Label has heapt sin on sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

¹ The Additional MS 10,292 (fol. 36 b, col. 3) heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en orent porte celidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraiement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees dure.'

Celidoyne then says that he will tell Label of a secret deed done by him, and warns him that he will die within four days (p. 433). Celidoyne then tells Label that God commands him to turn Christian; and as a sign tells him that he, Label, had secretly murderd his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea. Label says no earthly man could have known this (p. 434). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world's joy is but sorrow and mourning. Wretch that he is; yet God has warnd him. And so he falls asleep (p. 437).

	Now here declareth in this partye, how that the Nyne hondis Sekerlye delyverid Celydeyne Owt of dawngere From alle the veniaunce of Calafere; 4 With Inne Schort tyme, Er he Cowde knowe, Ful fer from his Contre was he throwe Into the Se ful Apertlye;
When the Nine hands deliverd Celidoyne from Calafere,	Al hol x. Iornes ful Sekerlye 8 And half A Iorne, ¹ —As Seith the book,— there was he left, ho-so wile it look, be the wil of the Maister Above, that on Celidoyne gan preven his love, 12 and lefte him there In An Yle besides that his fadir was In Exyle; ² properly from his fadir fyve Iorne this Celydoyne was left ful sekerle. 16
they left him 10½ days' journey off,	and whaune In this yl he was there, Amyddes In the See he wiste neuere where, and therto A Child but of jong Age— vii. 3ere v. Monthes ³ —and perto fair of visage, 20
in an island.	
He was only 7 years and 5 months old.	

¹ tant com l'espasse de .x. iournees durent.—A.

² sour la riué de mer, en vne isle ou ses peres estoit.—A.

³ iouenes enfes en l'aage de .x. ans seulement.—A.

- & therto Closed In A wondir place ;
 In the Same plase þere that he wase,
 vppon the ton side A wyld forest
 Walkyng wel ful of Raveynous beste ; 24 On one side of
Celidoyne is a
wild-beast forest ;
- the tothyr was the Open see,
 Where as litel Comfort thanne Sawh he
 but hyghe Rokkes & wateres wilde ;
 this was feble Comfort for A Childe : 28 on the other,
rocks and sea.
- but ȝif he hadde had þe More Compene, 28
 To A child it was ful gret Anoye.
- Anon As thus In this yl he was,
 The wedyr gan chongen In that plas, 32
 To dyrkene, & to Reyne it gan ful faste,
 And to lyhtene and thondren thanne Atte laste ;
 And So Oribly ferde that trowbelynge,
 that semede An Ende Al the world to brynge. 36 It rains, lightens,
and thunders.
- thanne this Child of tendir Age
 Sawgh that the See was So savage
 And So spetous omne forto loke,
 that for drede his herte tho quoke 40
 lest that the waves Of the se
 Scholde han Comen þere he hadde be ;
 And so vpe Into the yl he drowh him faste,
 & In a Rokke he Aspyde Atte laste 44 Celidoyne takes
refuge in a cleft
of the rock.
- Where it was Cloven In part Asondir,
 And thedir In he wente for ferd of thondir
 Also sore Abasched As he Myhte be ;
 And Evere to wardis the see loket he. 48 [leaf 88]
- So longe atte laste loket he there
 Tyl him throwhte, As be his Manere,
 he sawh where Comen, As to his Eye,
 Schepis with Meyne tho Sekerlye, 52 He sees ships
coming to his
island.
- So that the waves of the Se
 To that yl hem drof ful Sikerle.
 thanne they Criden þat with-Inne were,
 "Save vs, oþer we schole perschen here." 56

- And whilles they Criden, & Maden this fare,
- Two ships come to the island. Tweyn Schepis to þat yl A-Ryved there ;
To the Same Roche there Celydoyne was,
Comen bothe Schepis, As was here gras. 60
- An old mariner And whanne that they weren Aryved there,
thanne Cam þere forth An Old Marynere
that Knew more thanne Ony Othir
Of Al that Compenye Among þat fothir ; 64
And thus he Seyde ful sore wepinge,
With deolful Noise and Sore Cryenge :
“Sire,” he seide, “this ys A wondir Chaunce,
that of Oure lyves we weren In dowaunce ; 68
- says they're worse off on the island than the sea, and now is mochel wers than it was Er,
For we ben In A grettere daunger ;
For here Nys non thyng but wilde beste
- as wild beasts 'il devour them. That vs schal devouren, bothe Mest & leste, 72
and Serpentes bolde, and dragouns wilde,
that don devowren bothe Man and Childe.”
thanne sterte there forth An Old Knyht,
And Spak to the Maister with Al his Myht ; 76
“Maister,” he seide, “have thow non fere,
Whiles that fyve hundred knyhtes ben here ;
Of the bestes we scholen not drede,
So mochel we trosten In Owre Manhede.” 80
- Celidoyne walks towards them. And In the Mene while þat thus gonnen talke,
Celydoyne to hem ward gan forto walke,
and Supposed that Cristene they hadde ben,
but paynemes they weren Alle beden, 84
- They are pagan Persians, ¹and born of the lond of pereye,—
thus weren they Alle ful Sekerlye—
- going to fight the Syrians. And wenten toward the Ost of Syrre,
that Kyng Samwelis brothir had slayn Sekerle,¹ 88
for that with his wif he hym fond
dishonestly, Azens lawe of lond.

¹—¹ et ne de perse, et aloient a ost el roiaume de syre, sour samuel, qui le frere au roi de perse auoit ochis.—A.

So happed, that Amongs this Compene
 was thike tyme the kyng Of pereye, 92
 Which that was 3ong man, bothe faire & lel;
 his Name was Clepid there Kyng Label;
 which was A knyht bothe stalworthe and worthy, Label is King of Persia.
 And vppon his Enemyes ful Crwel & hardy; 96
 but In Al the world So mochel hatred¹ he than He hates Chris-
tians.
 As he dyde the trewe Cristene Man.

And whanne to this Roche Aryved they were,
 Anon kyng Label Comanded there— 100
 Whanne he Sawh þ^e wedyr was Ouerpast,
 And it Gan to Cleren Atte last,—
 he Charged that his pavylouns weren pyht,
 For there wolde he Resten Al Nyht. 104
 Anon they fulfilden his Comaundement,
 And pyhten his pavylouns þere present.

And whiles they weren Abowten here harneys,
 Celydoyne Cometh down In to that pres, 108 Celidoyne asks
the Persians who
they are.
 And hem Grette In his Manere,
 And Axed of what Contre þat they were.
 And they that of him hadde wondir tho,
 Merveylled what Contre that he Cam fro, 112
 And thus him Answerid Certainlye,
 ‘that they weren of the lond of pereye:’

And so they token this Child Anon,
 And to Kyng Label they gonne to gon. 116

thanne whanne Kyng label hym behelde King Label
 So faire A Child, and of so 3ong Elde,
 And therto Clothed So Richely,
 In his herte he hadde gret ferly, 120
 And thowhte he was Comen of gentyl Kynde,
 for this Ran Euere In kyng Labelis Mynde.
 And that Child ful gret Chere he Made,
 And fayn he was that Child to glade, 124 receives Celidoyne
kindly.

¹ ? for ‘So moche ne hated:’—ne nus ne haoit si mortel-
 ment crestiens com il faisoit.’—A.

- & sore desired he forto knowe
 the Childes kenrede vppon A rowe ;
 King Label asks
 Celidoyne whence
 he comes, So that this Child he gan to freyne,
 And gan to Axen thanne Certeyne 128
 Of what Contre that he was.
- Celidoyne And thanne put child so ful of gras,
 that Cowde more In his degre
 thanne ony oþer Child ful Sekerle, 132
 Told hym Evene the Rihte weye
 Of Al his Kynrede ful Sekerlye,
 & told hym Ek More ouer therto
 tells him, that his fadir newe Cristened was tho, 136
 and how Nasciens And Al the lond Abowtes In-virown,
 and he, Celidoyne, “ And, sire, Cristened I am with-owten More sermown,
 & Cristendom I took Certainle
 were christend
 by Joseph. Of the hyghe bischope Of Cristiente, 140
 the wheche hyght Iosepe, I vndirstonde,
 that Crist Sacrid bisschope with his owun honde.”
- Whanne kyng Label herde of this tydyng,
 With-Inne him Self he made Mochel Mornyng, 144
 For he knew kyng Eualach ful wel,
 And of his prowesse tho Everydel
 that Eualach dyde with his Owne hond ;
 thus dide he Celidoyne to vndirstond ; 148
 Label laments
 that Mordreins
 and Nasciens have
 turnd Christians “ Also, Celidoyne, ful Certainly
 I knowe thy fadir As A knyht worthy ;
 Wherefore me Repenteth In Myn herte,
 For these tydynges don me smerte, 152
 that they ben torned to the wikked fay,
 And han forsaken here Owne lay ;
 and forsaken
 paganism. and Also thy Self, with gret folye,
 thy feith hast forsaken vtterlye, 156
 therfore with me schalt thou go,
 to Asayen what I kan don the to ;
 And ȝit schalt thou tellen Me
 how that thou Come Into this Contre, 160

Into So savage and so wilde A plase,
there as Neuere to foren tymes Man I-wase."

And Celydoyne hym tolde Anon,
'how that he Owt of *presown* was gon,
Owt of the hows of Calafere
that My fadyr & I In *presown* were,
and how bothe they weren Owt past
thorwh Cristes Myht, and that In hast.'

164 Celidoyne tells
Label how he and
Nasciens were
delivered from
Calafere.

"And whanne Calafere sawh that it was so
that my Fadir owt of *presown* was go,
thanne Comanded Calafere Anon
that An hy Into þ^e towr I scholde gon ;
and there, of his hy Crwelte,
Of that hye towr down Caste he Me.

168

but Iesus Crist, of his goodnesse,
Wold me not weten In swich distresse ;
But be his Mynestres there Anon
I was deliuered from Alle my fon.

176 Christ had him
caught in mid-air,

and whanne I was In myn fallng,
they me Resceyved with-owten taryenge,
and Into this plase they me browhte ;
but Sekerly I ne sawh hem nowhte.

180 and brought to
this island.

Wherfore, Iesus Crist, graunt Mercye,
that so me deliueredest from myn Enemye !"

184

Whanne the kyng herde Al this Mevyng,
With-Inne him Self he Made gret Morneng,
and seide tho to his Compene,

King Label con-
sults his men,

"Of this Child I Merville now Certainlye."

188

thanne Seide his Cownseil to hym tho,

"Maketh hym A Knyht, we reden 3ow so,

For that, sire, is the manere

Of Cristen peple Everiwhere ;

192

For An Awnter vs thenketh In oure Mynde,
that A fairere Child schole 3e neuere fynde."

there the kyng him made knyht Anon tho,

Supposng Of his feith to putten hym fro.

196 and then knights
Celidoyne,

That Nyht the Kyng Ordeynede so,
 that wachehe Abowtes hym scholde be do ;
 And Celidoyne he worscheped there ouer Alle thing,
 & Al Nyht be hym lay As his derlyng. 200

King Label says
 he'd like

tho whanne the Child on Slepe was,
 3it slepte not the Kyng, As happed be Cas,
 but Axede Of his Conseil there Anon,
 'What were best with that Child to don, 204
 that thus hath Taken Cristiente,
 And his Owne lay forsaketh he.'

to marry his
 daughter to Celi-
 doyne if he'd turn
 heathen,

"3if I Cowde don him it forsake,
 My dowhter his wif thanne wolde I Make ; 208
 For I knowe ful wel In My Mynde
 that he is Comen of ful gentyl kynde,
 So that he may not faille In non wyse ;
 he Moste ben A knyht Of worthy Aprise ; 212
 So thanne my dowhter schal he have,
 And Al my Rem bothe Sownd & save."

Thanne Aftyr the kyng was leyd Anon,
 And Every Man to his wachehe gan gon, 216
 the kyng On Slepe be-fyl Anone ;

¹And thus sone hym Cam vision vppone.

Label has a Vision

hym throwhte that In A medewe he was,
 Whiche was large & Grene In that plas ; 220

of a fair Tree full
 of flowers,

And In that Medewe A fair Tre there was tho,
 And Many diuers flowres Owt of it Gonnen go,
 that Envirownd this Tre Al Abowte,
 And ful of flowres it heng with-owte, 224
 As it Axeth the kende After A tre ;
 And this Manere wise thus thouht he.
 Whiche tre the kyng beheld ful faste,

¹—¹ et maintenant li fu auis qu'il estoit en .j. pre, grant, et large, et verdoiant, et biel. Et en chel pre auoit vne ouchele [*pot*] de terre qui estoit toute nueue, et estoit emplie de motes de terre. Et ichele ouchele estoit par de-fors toute auirounnee de flours qui de li isoient ausi comme d'un arbre naissent par nature flours et fuelles. Et li rois regardoit l'ouchele, dont il se meruilloit moult quant il en ueoit flours issir.—A.

- And *per*-Offen *Mer*veilled Atte laste 228
how this tre Swiche flowres scholde bere,¹
Wher-offen he *Mer*veilled In his Manere.
And besides this Tre Cam Owt A Serpent, and a Serpent that casts out fire, 232
that there flawmes of fyr out Caste verament,
and wasted this faire tre Anon, and burns up the Tree and its flowers.
And Alle the flowres *pere* Everichon :
thanne Anon After, I the plyht,
Al this was past Owt of the kynges syht. 236
- Thanne on the Morewe whanne it was day,
the wacheche to hym Cam with-owten delay,
And tolden hym how they hadden that Nyht
Taken A lyown with ryht gret myht, 240 Label's men tell him they've caught a lion.
So that they thowhten, As I vndirstond,
That lyown to leden Into here Owne lond.
Thanne to Celydoyne taken they *pe* way,
And A-wooken the Child there he lay ; 244 They wake Celi-doyne,
for ful sore On slepe was he,
that Al nyht to fore In thowht had be
For his fadir Sire Nasciens,
That he ne hadde ben In his *presens*. 248
- And whanne he was Clothed Anon tho,
To the kyng Anon was he browht to ; and take him to the King.
thanne the kyng him took be the hond,
And sette hym At his feet, I vndirstond. 252
thanne Comanded he there anon
that Alle his Conseille to forn him scholde gon.
And the wysest of Alle his Meyne,
to forn hym they sembled ful sekerle. 256
- And whanne they weren sembled Everichon,
To hem the kyng thanne seide Anon :
"Lordynges," quod the kyng tho,
"A wondir avicioun this Nyht Cam me to ; 260 and tells them of his Vision.
Wherfore In Ese neuere schal I be
tyl there-Offen I knowne the Certeynte,
And wherto that it Tornen May,

- In herte schal I neuere ben glad parfay. 264
 & this is the Cause that I for 3ow sente,
 [1 MS Ententente] 3if Ony of 3ow be 3oure Entente¹
 Cowde me declaren the verite,
 & what signefiaunce þat this myhte be." 268
 Label tells his
 Council his
 Vision,
 and asks 'em to
 explain it.
 So þat he declared to hem his Avisiown,
 Of Al that he hadde Sein, hol & som ;
 And Aftir, hem preide Everichon
 here Avis to schewen þer-offen Anon. 272
 thanne these Men thowhte hem be-twene,
 What Maner of thing it scholde Mene ;
 but they ne Cowden for non thing
 bryngen that vicyown to An Endyng. 276
 And so they seiden to þ^e kyng Anon,
 They can't.
 ' that non Exposiseioun Cowde they don.'
 thanne the Kyng Abascht hym sore,
 & seide, "somwhat it tokeneth, with-owten More." 280
 "Sire," they Seiden verament,
 "We konne non oþer knowen in owre Entent."
 Then the boy
 Celidoyne
 Whanne that the Child wheche þere sat
 Atte the kynges feet, undirstood Al that 284
 Whiche the kyng hadde Schewed to his Meyne,
 there-offen to han knowen the verite,
 this Child him dressed vp Anon,
 & on his feet stood to forn hem Echon, 288
 [. no gap in the MS.]
 [2 wende, turn] And forto speken wolde he wonden² for non,
 But spak so lowde to the kyng
 that þere offen þ^e peple hadde Merveillyng : 292
 tells Label that
 he'll
 "Kyng label, I se wel now here
 that thy Conseil ne Can in non Manere
 the declaren the verite ;
 but, sire kyng, I schal schowen it to the, 296
 lik as the grete Maister Above,
 Whos Servaunt I am, & whom I love,
 Me hath schewed In My Mynde,

the goode lord that is so kende.

300

“thou sie In thyn Avisiown

A grene Medwe, Alle & som,

& þere-Inne was A fair Tre

þat with flowres Envirownd was he ;

304

And Aftyr thou sye A Serpent,

wherthorw Alle the floures weren schent.

Celidoyne tells
Label he saw a
Meadow,

a Tree surrounded
by Flowers,

and a Serpent
that destroyd
the Flowers.

“Now schal I tellen the my Resown

As Cometh to myn 3onge discressioun,

308

For I nam but 3ong, and litel of wyt,

So gret A thing to declaren It.

but wete þou wel In Certeyn,

that þ^e holigost fulfilleth pleyne

312

Alle his Servauntes Everychon ;

& so be his Miht I schal the it vndon.

“The medewe that was so fair & Grene,

signefieth the world ful of treye & tene ;

316

and 3it is likenge to alle tho

that there-Inne Abyden & go,

an tho þat there-Inne ben wel at Ese,

And Namliche to synneris it doth hem plese

320

that lyn Evere In gret dedly synne,

To hem þ^e world is plesyng neþer more ne Mynne ;

For thus they wenen, with-owten Mo,

That the world scholde neuere hem fro,

324

and that Evere In strengthe scholde they be,

and the world with hem laste ful Sikerle ;

& thus they hopen Algates to dwelle

In Ioye & blisse, as I 3ow telle.

328

“but ho so wele vndirstonde the verite,

I schal declaren, and 3e welen herkenen Me ;

and Oþer wise it is in signefiaunce here,

for the Medwe fareth In this manere :

On þ^e Morwe it is grene, & ful of flowres

that fair is to Syhte, & swete of Odours ;

and At Even, be hete of the Sonne,

332

which in the
morning is green
and full of flowers,

and at even is

- scorelit and dry, Forskorchid & drye to-gederis ben Ronne : 336
 Ryht so fareth Mankynde Anon
 like man's soul when it's left the body. Whanne the Sowle from the body is gon,
 to this Medwe may likned I-be,
 as to foren tymes I schew to the. 340
- The Tree means “and what this tre ¹doth signefie,
 Whiche is of feble Nature Sekerlye,
 man's person, Signefieth be mannes persone here,
 That Is so poure In Alle Manere, 344
 and is Comen of so poure kynde,
 3if thou wilt here-offen taken Mynde ;
 and of so gret Freelnesse & Caytyvete
 here offen cometh Man, As thou myht se : 348
- which to-day is, and to-morrow is not, this day A man he Is, to Morwen Is he non :
 & so it schal fare be vs now Everichon.
 like King Label. but sekerly, kyng label, to this Tre
 At this tyme I lykne now the.¹ 352
- “and of the flowres that pere Abowtes be,
 be-thenk with-Inne thi self, and be-hold & se ;
 but And thou wilt herkene to me,
 of A blessid flowr I schal tellen the, 356
- The unfading Flower is the Virgin Mary. that Neuere defaded for non thing,
 whiche is þ^e virgine Modyr of þ^e glorious kyng,
 That bar god & Man, Owre Savyour,
 whiche is Marye modir & Maide, þat blessid flour. 360
 this flour, non thing Apeyren it May,
 from þ^e begynneng Into domesday ;
 and there as Oper flowres boþ^e dryen & fade,
 this flour is Evere bothe Ioyful & glade. 364
- “but of this flour that is bothe bryht & Cler,

¹—¹ Si dois apres ueoir la senefiauche de l'ouchele [*pot*], qui est feble chose et mauuaise, et de si poure sustenanche ke ele puet maintenant estre brisie, Et ke li potiers le fist de limon [*mud*] vil et mauuais ; senefie home, qui est si poure chose, et com erces de si mauuaise semenche, qu'il est ausi frailles et ausi caitis comme li pos qui de legier est brisies. Ensi frailles est hom, car or endroit est, et ore endroit n'est mie. Par l'ouchele ke tu veis en ton songe, es tu senefies, rois labiel.—A.

In thyn Avicion haddist þou non warneng ther ;
 For that flowr fareth In non degre
 As the flowres that weren schewed to the. 368
 The flowres that Fadyn so Every day,
 Abowtes the, Sire, they ben In fay. The Flowers that
fade are
 And wilt thou knowen, sire, what they be ?
 Anon, Sire, I schal here declaren hem the : 372
 The ton flowr is bownte, ful Sekerly ;
 The secund prowess ; the thrydde is Cortesy ;
 and Manye other vertwes ben The Abowte, 1. bounty ;
2. prowess ;
3. courtesy ;
 Mo thanne Anoper man hath, sawnz dowe, 376
 And bettere Norture In Alle degre
 thanne Manye Oper ben Sekerle ;
 For As manie vertwes thou hast, with-Owt n variaunce,
 As Euere hadde Man that is ful of Mescreaunce ; 380
 And therto thou Art bothe fair & semly ;
 but not to god, I sey þow pleyntly,
 but onliche to that fals & strong Enemy
 that Alle dayes of thy lyve thou woschepist only. 384
 For so manye vertwes In the ben
 As Evere In Miscreaunce A man may sen ;
 Wherefore it is gret Rowthe & pyte
 that so gracious vertwes In Miscreaunt schold be. 388
 “ Now schal I the declaren¹ Every del
 —and thou wilt vndirstondyn Me wel—
 What signefieth that Ilke tre,
 and the floures that þere-Abowtes be ; 392
 and the ²hepe of Erthe that is therby, The heap of carth
 As schal I the declaren ful Openly.
 “ that hepe, it is to vndirstonde,

¹ for ‘have I the declarid’: the French is, “Or t’ai demoustre,” fait li enfes, “ke l’ouchiele senefie, et les flours qui entour estoient.”—A.

²—² The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senefie. La terre amonchelee dedens le pot, senefie la grant charge des pechieus mortuus ke li hom maleureus amonchiele chascun iour dedens soi plus et plus par meserres encontre son creatour, quant il ne se ueut amender, ne pour parole ne pour amonestement ke on li die.—A.

is mankind filld that mankynde In ony londe 396
 with mortal sins, be fild so ful of dedly Synne,
 of filthes of wrechchednesse, hem Alle with Inne
 and Every day they hepen More and More,
 & gaderen hepe vppon hepe, þat doth hem sore, 400
 be wrechchednesse & Many Othir thing,
 Everyday to here Owne hyndring,
 and greven sore here Creatour,
 Whiche that they Owten don honour ; 404
 And they welen not Amenden hem for non thing,
 For speche neþer for Manassyng.²
 This heap of sins “and this hepe, sire, Is with-Innen the,
 is in King Label, and from thy birthe Euere hath be ; 408
 For sethen of thy modyr that þou were bore,
 who never did didest thou Nevere good, lasse ne more,
 good, but Euere Contrarye thy Creatour³
 but always ill, thou hast him wraththed In Every Our ; 412
 to his Creator. and thus hast þou gaderid with-Inne the,
 hepe vppon hepe ful Sekerle,
 and Every day Synne vppon synne,
 and of this lif noldest þou not blynne ; 416
 thanne thus be thin Avicioun
 thou Art the same, bothe Alle & som.
 The Serpent is the “Now of this Serpent I schal the telle,
 death of the soul and thou wilt lestene me vntylle : 420
 of men who the serpent, the deth of þ^e sowle doth signelye,
 Of Man that In this world lyveth bodily,
 and In the world hath passeng delyt,
 Where-offen neuere that he wolden ben qwyte ; 424
 and for non warneng ne wil not he
 will not turn to Tornen to the Ioye that is lastyngle :
 everlasting joy, and for they welen not don so,
 to Endeles deth therfore they go. 428
 and therefore go of thyⁿ Avicioun this is the signefiaunce,
 to endless death.

³ ne fesis tu riens, ne en parole ne en oeuvre, qui ne fust contre ton creatour.—A.

as me scheweth the holy gost with-Owten variaunce.

“and for þat in me thou schalt han more Allyaunce, That Celidoyne
may be more
trusted,
I schal the tellen of a more dowaunce, 432

of swich A thing As thou hast don

lounge tymes hens, & fern Agon,

and thou hast evere In supposing

that þer-offen knoweth non Erthly thing 436 he says he'll tell
Label a secret
thing.
but thou Alone, ful Certainle ;

but þou art desceyved, I telle it the ;

For he that knoweth Alle thing,

Me hath it put in vnderstondyng.” 440

Whanne the kyng herd him thus seye,
Al Red he was for schame Sekerlye :

“Sey on,” quod the kyng tho Anon,

“What is that thing whiche I have don, 444

that thou seyst non knoweth but I :

Sey on what it is now, belamy.”

“Sire,” quod Celidoynes tho,

“that schal I anon gladliche do : 448

And thou wilt, Aforu Al thyn Meyne,

Owther thou wilt Ellis, In prevyte.

¹For As I haue be ful supposing

of Enformeng of þat glorious kyng, 452

the prikkes of deth doth signefie

the serpent, I sey the ful sekerlye.”¹ The Serpent
means the pricks
of death,

“Schal I thame dyen?” quod the kyng.

“3e, with-Inne fowre dayes, with-owten varyeng, 456

Owt of this world schalt thou pace ;

but whedir thou Nost, ne Into what place.

and therfore loke what Conseille thow wilt have,

3if that thou thenke thy Sowle to save ; 460

and loke that thou now leve Me,

For thing that I schal tellen to the.”

¹—¹ et si le vous mande par moi li haus maistres, chil qui
set toutes les choses qui sont a venir, ke li serpens ke vous
veistes en nostre songe, senefie le point de la mort ou vous estes
venus.” A.

- thanne this kyng took hym on Syde,
 to weten what he mente At that tyde. 464
- Celidoyne tells
 Label how
 "Sire kyng, warneng I ȝeve to the,
 Anon that Cristene Man that thou be ;
 And thus Sente the forto Say,
 the hyghe Maister that is god verray ; 468
 And be this Tokene he sente to the,
 that non thing to him Is preve :
 how that thou, the first day of May,
 thin Owne Soster thou slowe In fay, 472
 For Cause sche wolde not suffren the
 with hire bodyly to done Synne and foolee.
 And whanne þou Sye sche wold not don so,
 And thy folye Concentyn therto, 476
 Anon thou smotest of here hed,
 & Into the se threw it In that sted ;
 Anon the bodi Aftir thou threw Also ;
 this Movrdre didest thou *with-owten* Mo. 480
 And to this wendest þou ful Sekerle
 that non Man hadle ben preve ;
 but he that is Aboven Alle thing,
 Of this Made me to haven vndirstondyng : 484
 therefore, lord, worschepid Mot thou be,
 that sweche thing openly schewest to Me !"
- Label confesses
 that no earthly
 man coul I have
 told him this.
 Whanne the Kyng herde hym tho speken so,
 "Merveilles thou hast me told," quod þ^e kyng tho, 488
 "For there nys non Man Erthly levege
 that I supposid coude telle me this thinge ;
 And of Myn Avicioun hast þou me told
 verray trowthes be many fold, 492
 And so openly as thou hast declared it to me
 Cowde non Erthly man don Certainle."
- He orders his bed
 to be made.
 thanne he Comaunded his Meyne ful sone
 his bed to Maken, for þerto wolde he gone, 496
 For distempred A lytel he was,
 So he hem tolde In that plas

they fulfilden Anon his byddying
 In Alle Maner wise, to plesen the kyng ; 500
 And thanne Comaunded he his barouns Anon,
 Good warde of þat child to setten vppon.
 thanne they Answeryd hym Anon,
 And seide his Comaunement scholde he don. 504

King Label goes
 to bed,

To his Cowche wente the kyng thanne,
 Also hevy As Ony Erthly Manne,
 And warned his Barouns Everichon,
 ‘that Nyhe hym Comen scholde neuere on ; 508
 Whethir he be freend other kynnes man,
 Ny hym Scholde Comen non Maner of Man.’
 So that they koured the kynges payyloun,
 that of non wyht he scholde heren þ^e sown, 512
 and Also that alle Maner of Clerte
 From that kyng defended scholde be.

The Kyng on his Cowche was leyd Anone,
 And to hym Self he Made ful gret Mone 516
 For the wordes that Child Celidoyne
 to hym hadde there seid In Certeyne.
 thanne gan he to wepen wondirly Sore,
 With wryngeng of hondis, & ȝit Mochel more, 520
 that the water of his Eyen Ran by hym Adown,
 Al Abowtes his body there In virown ;
 And thus to his persone he gan Compleyne
 of Manye Caytyvetes tho In Certeyne : 524

and moans over
 what Celidoyne
 has told him.

He weeps bitterly,

“Ow thou now ful powre Caytyf,
 With owten Counseil, & Cursid Of lyf,
 that Neuere ne woldest Counseilled be
 to non good lyveng, In non Maner degre, 528
 that the myhte Counseille thy sowle to save ;
 Swich Maner Counseille wost thou not have !
 Now, fals Caytyf, here schalt thou deye
 As the porest man In the world trewlye. 532

says he’s a poor
 casul,

with no one to
 save his soul :

he shall die ;

“Whedir schalt þou go, thou Cursed Caytyf,
 Whanne from thy body Is past thy lyf ?

and where shall
 he go ?

- What, trowest thou, Caytyf & wrechche Also,
thy Crowne to have whanne þou dost go, 536
Owther thy Septre In thy hond ?
What, wenest þou to ben kyng of a lond,
And to haven lordshepe As thou hast here,
King Label says
that he has And therto so moche welthe In Alle Manere ? 540
A, thou Caytevous kyng In Alle Manere,
With Owten Cownseil that the konne lere !
Now atte ferste myhtest thou knowe
no counsellor. that þou hast non Conseille, neþer hy ne lowe. 544
A, kyng and Caytyf Also,
With owten Ioye Art thou Euere Mo.
For this that me clepeth the prykke of deth,
Whanne that Eche man schal lesen his breth, 548
thanne forsaken Me bothe Modir & wyf,
And Alle the peple that Euere boren lyf ;
For there kan non of hem Alle
None can tell him
what shall befall
him when he
quits this world. tellen what Aventures me schal be-falle 552
Whanne owt of this world that I schal gon,
What Aventures me scholen fallen vppon ;
Whethir Riche other powre that I schal be,
Owther A man of lowere degre, 556
Owther At Ese, Other At non Ese.
“O caytevous kyng, ho schal the þere plese ?
O thou wrechche and Ek Caytevous kyng,
that hast here So gret A gaderyng, 560
And so Manye worschepis As thou hast here !
O, powre wrechche, what schalt þou han Ellis where ?
And whanne hens that thou schalt go,
thow nost whether to Ioye oþer elles to wo. 564
Now, Caytevous kyng, Remembre the wel
Of Alle thy lyveng Everydel ;
And ȝit, powre Creature, whiles þou Art here,
Conseille the bettere, and In Other Manere ; 568
For At thine choys now shal it be,
Whethyr to Ioye oþer to payne þat thou wilt fle,

Now he must
choose joy or
punishment.

Whanne Owt of this world thou schalt pace,
thow wost neuer Into what Manere of place. 572

“ For of this worldys Ioye Inowh haue I,
As mochel As Ony Erthly man trewly
that Ewere of myn Age was born—
As I have Rehersed here beforn— 576

King Label has
enough of this
world's joy :

But for As Mochel As that I have knowenge
that this worldis Ioye nys but sorwe & mornenge,
And that In Morneng schal ben the Ende,
Alle sweche as I am Euere forto schende, 580

thanne knowe I wel that In Every Owr
the Ioye of this world Nys but dolowr,
Wraththe, Envye, and wrechednesse ;
this hath me thus browht In distresse. 584

it is but sorrow
and wretchedness.

thus thanne be my self now may I knowe,
that Alle my Ioyes to sorwe ben torned On A rowe.

“ A, kyng Caytyf, whanne thou hennest dost go,
And Into what place þou Nost, ne whedyr to, 588
And whethir that sorwe schole Euere hauen Endyunge,
Owther Ellis Endelesly to ben lastyng !

O most vnworthy wrecheche that Ewere was,
Now þe Ende of thy lif Aprocheth In this plas, 592
And the begynneng of thy Sorwe & Care
Now hast thou fownden Every where.

His end draws
nigh.

Now bethenkethe, the moste wrecheche þat euere was born, [leaf 40]
why ne wost thou knowen this here beforn ? 596

For he that knoweth Alle Manere of thing, God has reprov'd
him,

Of hym it is to me ful gret Reprovyng ;
and he that knoweth Alle thing that is Comenge,
and that to me hath now sent this warnenge, 600
Whethir þat I wele Chesen Ioye other peyne,
he hath me warned now In Certeyne.”

and warn'd him
to choose either
future bliss or
pain.

And thus In sweche maneres, & In Mornenge,
the kyng there fyl tho On Slepinge ; 604
Al be-wept lik As he there was,
he fil on slepe In that plas.¹

¹ There is no new chapter in the Manuscript.

CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoync's Interpretation thereof. Label dreams that he is on a broad highway (p. 410), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 410). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 410). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 411). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not washt in the fountain (p. 411). He looks through a wicket in the door, and sees at the table the sister whom he had murderd (p. 411). She tells him to wash, and then eat with them (p. 412). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 412). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 413). Two of them ask him what ails him (p. 413); he says he has seen marvels in a dream, of which he *must* know the meaning; and he orders Celidoync to be brought before him (p. 413). The lords wake Celidoync, and bring him to Label, who asks him to expound what he shall tell him. Celidoync promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 414). Label kneels to him, and promises to do all he is told to (p. 415). Celidoync then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 415) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helpt by God (p. 416), so is a man on the broad road of sin in which Label has walkt; but God can bring him out of it (p. 417). As to the Green Way, it is the New Law (p. 417); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 417). The Well in the Mountain is God on his Throne, and the Uction of Baptism. The City is Paradise. The refusal to admit Label, when mwasht, into the City, shows that he cannot be God's child till he is christend (p. 418). The desert lands are Label's wicked works (p. 419).¹ The dark black house

¹ See in the French text, note ¹, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the

is Hell, to which Label will go unless he amends his life (p. 450).¹ Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptizd. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprisd to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454).² On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 455). He then asks the king's followers if they will be baptizd. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,
A wondir Aviciown he hadde with-alle;
that he Entred In to An hy weye
Whiche was brod & large ful Sekerlye,
And so with men it was vsed to fore,
Where-offen he Merveilled wondir sore;
Where As mochel peple there was
hawntyng that weye and that plas,

King Label has
a second Vision:

4 he is on a broad
highway,

full of men,

8

passage thereof by the Israelites, and the Serpent's change of colour;

¹ And, note¹, p. 450, the reason of Label's sister being in Paradise.

² The French text makes Label tell the hermit a former Vision of his (p. 453),—how he was summond before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak; the second took him to a strange house and left him there; but the third went with him to the judge, and produed a writing that cleared him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453); the second friend, the relatives who take a man to the grave, the strange house; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is savd; if not, he goes to the dark house of Hell (p. 454).

whom felons
imprison and
rob.

that þere non Man Mihte Entren ne gon
but that be felouns thei were taken Anon,
And In presown Anon I-do,
and alle here good Itaken hem fro. 12

A seemly man
bears Label
company,

Whanne he was Entred Into this weye,
A man by hym sawh he faste bye,
Whiche semed A man of gret honour,
A semly persone, & ful of Favour, 16
And seide 'he wolde beren me Compene,'
tyl that weye I were past ful Sckerlye.'

So that togederys gommen they gon ;
the goodman to fore þ^e kyng folwed son ; 20
And Euere hadde the kyng gret drede
how In that weye he scholde spede.

and protects him
from the thieves
who seize other
men.

And As he loked hym there Abowte,
he Sawh of thevys A ful gret Rowte, 24
So þat þ^e kynges drede dyde Evere laste
Tyl that theke weye he were paste ;
For þer the thevys token there Every Man
That they Myhten leyn hond vppon. 28

And whanne In this weye long hadde he gon,
Abowtes hym he lokede thanne Anon,
And that man thanne sawh he nowht,
the whiche theke weye hadde him browht. 32

Label enters on a
little path,

thanne In to A lytel path there Entred he,
The moste delytable that Evere myhte be,
and ful of trees froyt berenge,
Al grene, & ful of flowres, to his semenge. 36

and hears a
voice saying,
'Come, wash,
and go to eat in
the High City,
as God bids you.'

And whanne he was Entred Into this plas,
A wondirful vois him thouhte ther was,
'Cometh & wascheth, 3e pleple Echon,
And to 3oure Mete thanne schole 3e gon 40
Aboven In that hye Cyte ;

For þer þ^e tables Al redy they be,
and swete Metes for 3ow I-dyht ;
thus sente 3ow to seyne the lord most of myht." 44

The kyng, that desired sore to knowen of this,
 Whethir his sorwe scholde han Ony Ende I-wys ;
 And As he wolde han Enqwered of hem tho,
 Faste to forn hym thanne Gonnen they go ; 48
 and so folwede he faste Certayne
 tyl that he Cam to An hy Mowntayne,
 the heyest that Evere say he to fore
 From the tyme that he was bore ; 52

Label goes to a
 high mountain.

On whiche Mountayn was A welle,
 The fairest that Evere he herde of telle ;
 and there they weschen Everychon
 that to þ^e Mete In that Cite scholde gon ; 56
 but the kyng, wysch there not he,
 but Aftir that Compenye faste gan he fle.

His companions
 washt ;

but he doesn't.

And whanne to the gates they comen Echon,
 Of that Cyte, they Entred Anon ; 60
 Alle that Evere hadde waschen Atte welle
 To that Cite weren welcomed ful snelle,
 Where As gret Ioye they hadden there
 In Manye A worschepful diners Manere. 64

At the gates
 of the City,

all who have
 washt are
 welcomd.

Thanne the kyng Anon Entren wolde he,
 but therto hadde non Maner of powste,
 thanne Axede he of the porter Anon,
 ' Why that In to the halle he ne myhte gon.' 68
 thanne Answerid the porter Aȝeyn,
 " for þou wost not waschen thin hondys In Certein
 At the welle, As Other han don,
 þerfore here-Inne schalt þou not gon. 72
 For non Man, but ȝif he Clene be,
 Into this halle Entreth not he."

But Label can't
 get in because he
 hasn't washt.

And the kyng, that ful of sorwe was,
 Atte A weket loked In to that plas, 76
 and sawh his soster that he hadde slayn,
 Atte the hygh table Sitten Certein,
 And with A chapelet vpon hire hed,
 ful of precious stones In that sted ; 80

He sees his
 sister whom
 he murderd,
 at the high table.

	And him thouhte hire neuere so fair Er be A thousandfold As sche was ther.	
Label's sister bids him go and wash.	And whanne sche sawh he beheld hire so, Sche seide, "go, wasche the As we han do, And þanne schalt þou with vs atte Mete be, And ben I-servid with alle deynte."	84
	Whanne the kyng beheld Al this Manere, That he ne myhte not ben Resceyved there,	88
He turns to go,	Anon his weye he turnede Ageyn that same weye that he cam Certein ;	
but, having no guardian,	but wardeyn thanne hadde he non, whanne thoruh this medwe he scholde gon.	92
the thieves lay hold of him,	thanne Cam this peple there Anon, and vppon hym leyden hond Echon, that of his deth neuere was he so sore Aferd Sethen he Cam In-to Middillerd.	96
	thanne he Axed hem Everichon, 'Why they leyden hond hym vppon.' "For we welen so, I telle it the ;	
saying he belongs to them,	For thou Art Al oure In Every degre, And with vs now schalt thou go, In to what place we welen leden þe to."	100
	"thanne drowen they me forth Anon be the her & be þe hondes, & forth gonne gon ; and be the feet they drowen me faste	104
and drag him to a foul house in a wild valley,	to An hows In A valeye Atte laste, the whiche was wastful & wilde ; and In that hows, Meyne that was vn-Mykle,	108
full of filth,	For it was so fowl, so hydous, forto be-holde, that Erthely man was neuere so bolde that hous to Entren to diserye,	
	It was so ful of filthe and velonye.	112
	and wondir blak it was therto, Ful of wepinges & Cryenges as it myhte go :"	
and weepings and cryings.	and Al this the kyng In Avisioun Say, that for drede he deyde nygh that day.	116

- And whanne him thouhte In his Aviciown
that Into þat hous they wolden han throwen him down,
And for drede Anon wook he there,
And wondirly Cryde, & in An hy Manere, 120
And Seyde, "help now, I nam but ded
but ȝif ich have Ony other Red."
And thus Cryde he with so An hy A voys
that he Made Riht A wondirful Noys, 124
So that Alle his lordis and Baronye
herden how wondirly that he gan to Crye,
And to hym Ronnen they Alle Anon
Forto weten what so he wolde don. 128
- there fownden they him In his bed liggenge,
As A Man that Made wel Mochel Mornenge,—
Neuere Man So mochel Made to here mynde,—
which stoned hem Alle In here Kynde, 132
For Al day Merye they hadden ben.
But whanne the kyng thus gonne they sen,
Astoned fowle weren they alle,
What of this Mater Myhte befallē. 136
- Thanne tweyne that with him weren most preve,
To hym they Comen ful Softele,
and seiden, "Sire, what may ȝow Aylle,
Oȝer what Manere thing dyde ȝow Asaille," 140
For they knewen, be his Cryenge,
that he was Aferd In his dremenge.
- thanne seide he to hem Anon there
That thiike tyme Abowtes him were, 144
'That there Say Neuere Erthly man
So Merveillous Syhtes as he Sawh than ;'
"where-fore I schal neuere blithe be
Tyl there offen I knowe the Certeinte. 148
Now to fore me bring forth Celidoyne,
That myn Other Avision declared Certeine ;
and ȝif of this he telle me As verraylly
As he of the tother dyde trewly, 152

Label wakes
with fright,
and cries out
for help.

His lords run
to him

and find him
mourning in bed.

Two ask him
what's the
matter.

He says no man
has seen such
sights as he has.

Celidoyne must
be fetcht to him
at once.

- what thing he wele Comanden me to
At his Owne wille, I wyle it now do."
- Label's lords
wake Celidoyne,
So to this child thanne gonnen they go,
that I[n] A pavilown On slepe was tho ; 156
And him A-woke ful tendirlye,
For that to the kyng he Moste hye.
and the Child him dressed vp Anon,
And to forn the kyng thanne Gan he gon. 160
& whanne the kyng on þ^e child gan looke,
Gret Comfort thanne to him he tooke ;
" Now, Maister," quod the kyng thanne,
" As I holde the, most wysest manne 164
that euere Sawh I of thin Age,
And that born Is of so hygh parage,
I preye 3ow that 3e wolden tellen me
Of that I schal 3ow schewen, the Certeinte." 168
Celidoyne says
he will,
" Sire," quod Celidoyne, " I wele ful gladly ;
but not be myn owne wit, sire, trewly,
by God's help : but As I am Enformed of the Maister Above,
Whiche that thou Owhtest wel forto love. 172
and for thow wost not leuen his word be me,
There-fore sore blamed schalt thou be
For whanne thou Come to that Cite
Which In thy Slepe was schewed to the, 176
3if that thow wylt Entren there,
Thou Most don As I schal the lere ;
And but thou wilt Aftir me don so,
To Endeles dirknesse elles schalt thou go, 180
To that dirk hous, ful of teres & sorwe,
Endelesly to dwelle, þat no man schal the borwe."
And whanne the kyng herd hym speken so,
Label kneels
to Celidoyne,
On knes Aforu hym down fyl he tho, 184
& seide, " Al that Ewere thou seyst me here,
I knowe it verrayly In Eche Manere,
And that thou Art hy with god Above,
I knowe ful wel he doth the love, 188

- So what that Evere tho[u] Comandest Me,
I schal it fulfyllen ful Certeinle.
For thou hast told me verrailye
That In myn Avicion I sawh Certeynlye." 192
- "ȝe," quod Celidoyne Anon ryht tho,
"ȝit More schal I tellen the Er that I go :
I schal the schewen the Signefiaunce
Of Al thin Avicion with-owten variaunce, 196
So that the bettere thou schalt me leve,
For that swiche thinges I schal þ^e preve :—
" The grete weye that thou there Sye,
Signefieth the old lawe Sekerly, 200
Where that so gret peple to forn han gon
As thou hast herd tellen of Many on ;
and swich As grete Maistres were,
And wolde not vndirstondin þ^e peple to lere, 204
but let hem Gon to Alle wrechednesse,
to filthes, and synne, And vnkendenesse,
So that Every day that Cursede Enemy
To hym hem draweth by and by, 208
And Casteth hem In to helle anon,—
As wel good as bad thedir wenten Echon,—
lo this Enemy is to Signefye,
that be the weyes lyn so ap^{art}tly 212
For to taken hem that passen therby,
this signefieth the devel ful trewly.
" Now [be] this weye that thou hast Seyn,
'the olde lawe' vndirstonde thou ful pleyn ; 216
and be the Robberis that ben there,
vndirstonde thou the devel In Ech Manere ;
And be the faire Man that with the wente,
vndirstonde thou Crist veramente ; 220
There God Of the hadde pyte,
And In that dredful weye Governed the,
So that thyn Enemyes hadden non power
In Non wyse forto Neyhen the there. 224
- and vows to do
all he bids him.
- Celidoyne then
expounds Label's
Second Vision :—
- the Broad Way
is the Old Law,
- by which the
Devil casts men
into hell.
- The Robbers who
seize men,
are the Devil.
- Label's com-
panion is Christ.

Label once took
pity on Christ,
and so

For of him Ones haddest thou pyte,
there fore so hath he now of the ;
And wistest thou neuere what pete was
thike tyme In that same plas. 228

Christ led him
safely thro' the
thieves.

“ Now haue I told the Al In fere
Of that faire Man, In this Manere,
that In that weye Cowndered the
Among Alle tho thevys ful Sekerle ; 232
3it A Nothir Resoun I schal the Schewe
To forn Al this peple vppon A rewe,
be the grete weye that is so wyde
I schal the declaren At this tyde. 236

As a ship with-
out a coxswain

“ thou sixt wel whanne A schipe is with-Inne,
And to the Se goth, and may not blynne,
And hath nethir Maister ne Governour
That schipe to Steren In that stowr ; 240

is at the mercy
of wind and wave,

And whanne fer into the Se Is he go,
and with the wynd beten bothe to & fro,
Tyl Amyddes the see that he be,
that brod & large Is Onne to se, 244

there Nis non Man that him Socoure May,
Sauf Only God that is verray ;
This Owhtest thow to vurdirstondyn here
Of the weye of Synneris In this Manere. 248

so is a Christian
who's forsaken
his Creator.

“ For Anon As A Cristen man In Ony weye
Forsaketh his Creatour, Serteinlye
thanne hath he broken this weye Anon
that thou Sie Alle the folk Inne gon ; 252

thanne taken they bothe leve & lycense
Forto folwen the develis preece,
And thanne scholen they haven Compemye
that weye to gon ful Sekerlye, 256

and here flessches lust to fulfille,
and leven the goode wey, & taken the ylle
Aftir the develys Cownsaille,
that Nothing may hem A-vaylle. 260

And In this weye, Sire kyng label,
 hast thou longe gon, thou wost ful wel ;
 but now at this Manere of Comenge,
 And thow wilt, thou schalt haue Comfortynge 264
 Of him that the best helpen he May,
 [He] Schal the Owt Bringe this selve day.

“ ȝit schal I more to the here declare [leaf 41]
 Of the grene weye that thou sye thare : 268 The Green Way
is the New Law.

‘ The newe lawe ’ it doth Signefye,
 that Everiday Encrewith certeuelye.
 And the streite weye that was there,
 Signefieth of hem that there Inne were, 272
 [they] hadden [no] leve forth there to gon,
 that Goddis Comaundement fulfilden Echon,
 And of holy chirche Also thanne,
 In þat wey wente swich maner of Manne. 276

“ Io, this Goddis Comandement Is,
 that non Child of holy chirche Iwys
 Scholde Erren Aȝens his Creatour
 be non manere of wise, for non dolour, 280
 Ne nethir to don non dedly Synne,
 Ne vsen non Coveitise neȝer more ne Mynne ;
 And forsaken Envye Also therto,
 ȝif Aftir god & trowthe thou wilt do ; 284
 Ne be non thouht to fallen In to synne,
 but Evere the Ryht weye hold the with-Inne.

“ The Trees that be that grene weye stoden Abowte, The Trees by the
Green Way are
Pastors of Holy
Church.
 ‘ pastours of holy Chirche ’ it signefien withowten dowte,
 that Alle Abowtes the world don gon, 289
 The holy vangelye forto vndon.

“ The vois that thou herdest Clepen there, The voice speak-
ing to man is
God’s Mercy.
 Signefieth ‘ goddis Mercy ’ In Eche Manere, 292
 that Clepith Synneris that Synne han forsake,
 And Iust that to his Servise han hem take,
 And behotyth hem Al Manere of delicasye
 That to ony Mannes wyt May Applye. 296

The Well in the
Mo intain is God
on his Throne.

Be that welle, vndirstonde thou here,
Whiche In that Mowntayne thou sye there,
that is to Signefye Euere 'god Alone,'
That Aboven Sitteth In his trone, 300
the wheche is the heyest lord & kyng,
and heyghest he is ouer Alle Maner thing ;
Which is sene be his Bownte,
And be many Miracles In diuers degre 304
Whiche he wrowhte In this world here ;
For ouer Alle Erthly men he hadde powere,
And Aboven Alle Other heyest is he,
lik As þat Mowntayn Aboven oper semed þ^e to be : 308
and lik As that Mowntayn Aboven therthe was,
So Is God heyghest In Every plas.

The Well is cald
the Unction of
Baptism.

" & for that Cause the welle Teleped It is
'The vnctioun of Baptesme' with-owten Mis, 312
Wheche was be goddis Ordenaunce,
And God it fulfild to his plesaunce,
There sye thow god In Maieste
that toward this welle browhte the. 316

The High City on
the Mountain is
Paradise.

" And that Cyte that So fair & swete was,
vndirstonde thou 'paradys' In this plas,
Where that god Maketh his hyghe feste
To alle his beloved, bothe leste and Meste. 320

Label's not being
able to get in at
the gates because
he hadn't washt,

" And vndirstonde thou here-by Also,
that whanne In Atte gates thou myltest not go,
For thou Nost waschschē In non Manere
Atte welle, As other diden there,— 324
þerfore it signefieth In this degre

means that none
can serue God

That Goddis Seriaunt ne myht þou not be,
Nethir non Child of holy Chirche,
but ȝif Operwise that þou wilt wirche, 328
And that I-Cristened that thou be,'

unless he is
christend.

ȝif thow wilt Ony of these festes se.
" And for the bettere þou scholdest han me in
creaunce, 331

- Al this I the telle with-owten Enqwerance.
 And þen so longe In swevenyng thou hast be,
 In schort processe I haue declared it to the ; 334
 And there fore leue me zif thou wilt,
 And but zif þou do, thou schalt be spilt.
 "Al this, Sie thou, kyng Label,
 In thyn Avicioun Everydel, 338
 Whiche thou woldest neuere to man discure,
 for þou wendist that neuere Creature
 Of non Manere Erthly londe
 Cowde it the don to vndirstonde : 342
 but As the hyghe Maister Enformed hath me,
 I haue the told In Eche degre.
 "Be the wastful lawndes, haue vndirstondyng
 'Thy wykked werkys' In Alle thing 346
 that thou hast don Al thy lyve
 Sethen thou were born In wo & stryve.
 therfore Cristened loke that thou be,
 zif thou wilt ben holpen In Ony degre.¹ 350

This Vision of
Label's,

God has enabld
Celidoyne to
explain.

The Desert Lands
are King Label's
wicked works.

¹ *Par le serpent, dois tu entendre les males oeures, et toi meisme. Car sans faille tu ies drois sarpens et drois anemis ; Car tu ne fesis onques chose se peu non qui a nostre signour pleust. Et che que il ne veoit goute, senefie ke tu ies auules ; Car, se tu ueisses uraïement, tu² n'eusses pas tant demoune el pechie com tu as. Et che que li serpens noloit truse'a la rouge mer, senefie toi qui uoleras. Ch'est a dire, ke tu enterras en le sainte ene, et en la boineuree, ke on apiele baptesme, et serras oirs ihesu crist, et fiex ausi, com li autre sont qui au saint baptesme sont uenu.*

The serpent
means Label
himself, who has
never done good.

Its not seeing,
means Label's
spiritual blind-
ness.

Its flying to the
Red Sea, means
Label's going to
baptism.

Par la rouge mer ke nostre sires a ouuri iadis as fiex israel, dois tu³ entendre le baptesme ou li se[r]gant ihesu crist sont purefiet, et sont oste des mains as [a]-nemis perdurables, tout ausi com li fil ysrael furent oste des mains es egyptiens. Par la roussee de la mer, dois tu entendre le boineure sanc qui issi del boineure coste au prophete dont iou parole. Et tout ausi com li fil ysrael furent peu de l'aumosne qu'il lor enuoia es desers iuse'a tant qu'il vinrent en terre de promission, Ch'est

The bringing the
Israelites through
the Red Sea,

means the rescue
of Christ's
servants from the
Devil by baptism.

The Israelites
reaching the
Promised Land,
means their

² MS ke tu, leaf 55, back, col. 3

³ leaf 57.

The Dark Black
House is Hell,

“ Now forthermore I schal the telle,
that dirk blak hows signefyeth ‘ helle ’ ;
To wheche place Al Miscreaunt
Atte the day of dom schal ben here haunt ; 354
To whiche Ostel that Is so blak,

where Label'll
go for ever unless
he repents,

At that dom Gost thow with-owten lak ;
but ȝif it In this world thou it Amende,
Ellis thedir gost thou with-owten Ende : 358
And so In this world myht thou don here
To blisse to Comen, that hath non pere.”¹

King Label

“ Now, Certes,” quod kyng label tho,
“ Merveillously hast þou this vndo. 362
And ȝit more merveillous is that lord
that to the hath discouered Every word ;
And but he were Myhtiere thanne oþer be,
this Mihte he Neuere han schewed to the. 366

attaining the joys
of Paradise.

The serpent's
change into a
dove means
Label's change,
through Baptism,
from the foe to
the friend of
Christ.

a dire, qu'il vendront a la ioie de paradis qui ia ne
faura, et ch'est la terre qui lor fu promise. Che que li
serpens fu mues en couloun, senefie la muanche qui sera
faite de toi se tu viens a baptesme. Car de chest saint
laument seras tu mues d'anemi en ami ihesu crist, et
de serf en franc ; Car illuec seras tu mues et deslies des
loiiens as mortens gaiteours. Or t'ai descouuert, rois
label, ton songe, ke tu onques ne descourris a home
mortel. Or pues sauoir ke chil seit auques de tes affaires
qui che m'a demoustre.

Baptism is the
only way to Bliss.

Label's sister
was in Paradise
because she died
a Christian,

having been
baptizd by
Seraphe, who
liu'd in the
forest of Maube,
in which serpents
us'd to kill
people, till the
hermits' coming
drove out the
vermin.

¹ “ Et sans recheuoir baptesme,” fait li rois, “ puet
nus venir a chele hauteche ne a la chite ou iou vi
mener si grant ioie.” “ Chertes,” fait celidoines, “ nenil.”
“ Coument,” fait li rois, “ fu che dont ma suer, qui
faisoit ausi grant ioie comme li autre ? ” “ Che vous
dirai iou bien,” fait celidoines. “ Sachies ke vostre
suer mourut crestiene, et rechut baptesme de la main
seraphe l'ermite, qui maint en vne forest ke on apiele
‘ maube.’ Et chele fores soloit estre habitee merueilleuse-
ment de serpens qui ochioient les gens ; Mais puis .v.
ans n'en i fu nus veus. Et seïs tu que² ele fu widie de
la vermine par la venue des preudomes qui a chel iour
se vinrent herbergier en la forest.”

² MS quant, xiv E iii, leaf 56, col. 2.

Where fore to him only I me take,
 And Alle myn Olde werkes I forsake ;
 And what that Evere 3e Comanden me to,
 At 3oure bydding I wele it do." 370

turns to God,
 forsakes his
 old werks,
 and will do
 whatever Celi-
 doyne bids him.

"thane schal I tellen þe," Celidoyne gan say,
 "thus me hath Schewed the Maister varray,
 hos Seriawnt I am ful prest,
 that here besides In this forest 374
 dwelleth An holy Ermyt, and of good lif,
 and þerto A prest with-owten stryf.

Celidoyne tells
 Label to get
 baptizd at once
 by a hermit in a
 forest near.

Go we to hym streyht Anon,
 Cristendom to don the vppon,¹ 378
 that I have to the Spoken of to fore,
 forto Entren In to that Cite thore,
 To that hygh worthy feste,
 In paradis to dwellen with lest & meste." 382
 "Certes," quod the kyng tho,
 "Al this I am Redy forto do."

Thanne Axede this kyng Anon Ryht
 Of duk, Erl, barown, And knyht, 386
 3if they wolden Conceillen him þerto,
 this Manere thing Al fôrto do.

Label asks his
 lords if they
 advise him to
 do it :

"For weteth wel In Certayn,
 that In Myn herte I schal neuere be fayn 390
 Tyl I-Cristened that I be,
 As Celidoyne here Enformeth Me."

he can never be
 happy till he's
 christend.

thane Answered they him A3eyn,
 'that wold they neuere In Certain 394
 Ne not departen from here lay,
 No more thanne here fadres be Olde day.'
 "leve,² sire kyng," quod Celidoyne tho,

Label's lords
 refuse to give up
 their old faith.

¹ Alons a lui, si te feras baptiser et laver en la sainte onde.—A.

² "Signour," dist celidoines, "or le laissies donques. Car se vous le fesissies a forche, il ne vous vauroit mie grantment. Vous remanres ichi comme sergant al anemi et pouere de sens et garni de mal ensient. Et li rois s'en

The barons will
 stay, as servants
 of the devil.

Celidoyne puts
poor clothes on
Label,

“For Aȝens here wil it schal not be do.” 398

Thanne Celidoyne this kyng vnelothed Anon,
and powre Clothes dyde hym vppon ;

‘For he ne wolde In non Manere
that so to forn him he Come there 402

In non Maner of swich Aray

that signefieth to pride in Ony way,’

“but As In lownesse And In humylite
So to forn him Comen scholen ȝe.” 406

Anon the kyng dyde his Comandement,

And with hym wente with good Entent.

And from here pavilouns they partyd Anon,
& forth thorwgh the forest gonne they gon, 410

and they go
together

That so forth to Gederis wenten they faste,
tyl Into A gret valey they comen Atte laste ;

And so longe to-Gyveris they wente,
Tyl that the day was Al I-spente ; 414

So that it happed hem be Grace

to the hermit's
cell.

That to thermyt they comen In þat place,

And Clepeden At his dore Anon,

and thus sone he gan it vndon. 418

thanne ful gret Merveille þis hermyt hadde,

What maner of thing thedyr hem ladde,

And what they sowhten In that straunge place,
thike peple that thedir Comen wase ; 422

For fully A month to forn that day,

Neuere Man ne womman ne child he ne say.

And whanne the dore was thus vndon,

Celidoyne is
welcomd by the
Hermit,

Celidoyne Entred thanne In Anon, 426

and beknew that Cristened he was,

Whiche was to thermyt A Ioyful Cas ;

Label will
depart—the lamb
from the wolves—
as an heir of
Christ.

*partira comme liex et oirs de ihesu, si puis vraiment dire
que nostre sires par sa misericorde a oste l'aigniel d'entre
les leus, sans che qu'il n'i a este estranles ne deuoures.”
Et il li demandent, “qui sont li leu?” “vous estes,”
fait il, “li leu ; et chil sont deuenu aigniel qui a dieu
se tiennent.”*

So Ech of hem Othir Embracen began,
and An hundred Sithes they kisten than. 430

"Faire sone," quod this Ermyt tho,
"Into Manye stronge place schalt þou go,
And goddis Pyler thow schalt ben,
To helpe forto vndirsette Al cristen." 434

thanne Celidoyn[e] [spak] Anon Ageyn,
And told him Al the Cas In Certein,
Also Al the cause of here Comenge,
this kyng to Cristendom forto bringe. 438

thann hadde this Goodman gret Ioye of this,
that he scholde A sowle wynn[en] to blis,
and seide that he wolde with good wille
on þ^e Morwen here Axeng to fullille. 442

Alle that Nyht hadden they here talkyng,
that to alle holynesse was belongeng ;¹

¹ MS xiv E. III, leaf 56, col. 3 at foot, adds, Et tant *que* li rois dist, "Sire, pour dieu. d'une anision qui m'auint, n'a pas lunc tans, me dites uerite se vous en estes chertains." "Dites," fait li preudom. "et ie uous enseignerai che *que* nostre sires m'a enseigne." "Sire," fait il, "il m'estoit auis ke l'estoie semons a plait denant .i. riche home vers qui l'estoie accuses. iou ne sai de *ques* gens. Et quant iou deuoie aler au plait, iou semounoie tous mes amis et chiaus qui ion auoie seruis, *que* il me uenissent aidier. Mais tout me falirent ne mais *que* troi; et li vns de ches trois me prestoit .i. mantiel a afu[b]ler, pour chou ke toutes uoies ne m'escondesist; et li secons me conduisoit truse'a vne maison ke ie n'auoie onques tele veue, et me laissa dedens. Li tiers venoit auoec moi trusques chies le riche home, et mostroit .i. escrit et vne chartre qui m'aquitoit de toutes les choses ke li riches hom me demandoit, si ke ma pais estoit faite enuers chelui a qui l'estoie acuses. Sire, tele fu m'avisions *que* ie vi, n'a pas enchore lunc tans. Or, si vous pri ke vous m'en dites la uerite se vous le saues." "Chertes," fait li preudom. "volentiers. Li mantiaus ke on te prestoit, rois label, scnefie la poure uesteure ke on done a uestir l'omme ke on met en terre. Chou est li darrains mantiaus; et chelui garniment apieloit on 'suaire.' Chelui doit en apieler 'le mortel

to whom he tells
King Label's case,
and says that he
must christen
him.

Label asks the
hermit to explain
a vision of his.

"Yes," says the
hermit.
Label tells it,—
"I thought I was
summoned before
a rich man to
whom I had been
accused; so I
sent for my
friends to come
and help me;
but only three
came; of whom
one lent me a
cloak; and the
second took me
to a strange house
and left me there;
but the third
went with me to
the rich man,
and produc'd a
writing which
cleard me from
all the charges.

Tell me the
meaning of this."

The hermit
answers: "The
cloak is man's
grave-cloth.

The Hermit tells
Label of the lives
of martyrs.

So that Al Nyht this good man Can hem preche,
And of holy mennes lyves he gan hem teche, 446

The second friend
is the relatives
who take the
corse to the
grave.

The strange house
is the grave.

The third friend
is the good works
that the dead man
did while he livd,

which are like a
good lawyer who
wins his friend's
cause.

A man's relatives
leave him in the
grave.

Who then shall
answer for him?

He has no riches,
but one writing
of all his deeds
evil and good;
and, if there are
more good than
evil, the good
shall clear him
from all trespass;
but if there are
more evil than
good, the evil
shall drag him to
the dark house
of hell.

Have I not inter-
preted your
dream right?
Label answers,
'Yes, and no one
could have told
you but Jesus.

And I know that
He alone is God,

for He alone
knows the truth,
and none can
know it but by
His power.

afublail,' *et* maintes fois est chis garnimens dones¹ pour cheus qui s'en nont. Li secons amis qui te conuoioit truse'a la maison, senefie les parens a chelui qui est trespasses, qui conduisent le cors del mort truse'a la fosse.

La fosse doit *bien* par droit estre apielee 'maisons descouneue.' Car nous ki en cheste nie sommes, ne sauons ke nous trouuerons, ne ne le couissons enchore de riens; *et* quant nous i entrons, ne sauons enchore *que* dire; *et* donques doit on *bien* apieler chele maison, 'maison descouneue,' *et* maison dont on ne voit nule autrestele. Et li tiers amis, rois label, qui au parestroit te faisoit *compaignie*, *et* moustroit pour toi une chartre qui t'aquidoit [*sic*] de toutes les choses *que* li riches hom te demandoit, senefie les boines oeures ke li hom a fait en sa vie, *et* est aussi *com* li boins clers legistres qui hardiement delient le cause son ami, *et* maine a boine fin. Li fil, *et* les filles, *et* li autre parent, laissent en la fosse chelui qui il conuoient a ami, *et* en auant d'iluec ne li font *compaignie*. Qui respondera pour lui de quanqu'il ot el siecle, de quanqu'il sot, de quanqu'il pot? Il n'en portera riens de sa rikeche deuant lui, fors seulement vne chartre; *et* en chele chartre ara eserit quanqu'il onques fist de mal *et* de bien. Et s'il i a plus de *bien* ke du mal, li biens alegera l'ome, *et* le deliuera de *quantques* on li demandera. Et s'il i a plus du mal ke du bien, li maus qui tous iours apoise *et* atere l'ome, le traira aual, si ke chil tresbuchera en la tenebreuse maison d'infer. Rois label, or t'ai deuisei [*sic*] si *comme* ion croi de ton songe la senefiance. Ore me di s'il te samble ke ion en ai noir dit." "Chertes," fait li rois, "Il n'a home en ches siecle au mien ensient qui mieus le m'eust deuise, se chil meismes ne li enseignast ke on apiele ihesu crist. Or n'est il hom el siecle, s'il l'entendoit aussi *com* ion l'enteng tout, qui mieus n'en vauisist tous les iours de sa vie. Car or sai ion *bien* qu'il n'est diex fors chil ke vous aoures. Car il seus counoist la verite de tout le monde. Ne nus autres, au mien quidier, n'en puet riens sauoir, s'il ne li est descouuert par la uirtu de ches saint signeur qui tout puet sanoir." "Chertes," fait li preudom, "vous dites voir sans faulle." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

¹ MS dones pour plus.

that for Crist Suffrede Tormentis harde,
 And to the Blisse of hevene wenten Aftirwarde;
 So that Evere the kyng for Loye he wepe,
 That of Al theke Nyht he ne slepe.

450

Vppon the Morwen, whanne it was lyht,
 Thermyt his Matynes seide Anon Ryht;
 and whanne his Matynes weren I-do,

Next morning

A fair ston ful Redy Made he tho,
 And there with water he gan it fille.

454 the Hermit fills a
stone with water,

thanne Anon the kyng he Clepid him Tylle,
 & made him don Of his Clothes Anon,
 And there Into that ston forto gon.

458

Anon there ȝaf he hym ful Crystenynge
 holich after holy Chirches werkynge.

and baptizes
Label in it.

Whanne the kyng thus Cristened was there,
 his Name nolde he Chonge In non Manere;
 For of fairenesse it hadde Semblaunce,
 Wherefore ȝere often nolde he maken non variaunce.

462

Whanne this Good Man hym Cristened haddē so,

Anon hem gan he forth Clepen tho
 that with hym Comen In Compenye,

466 The Hermit

And Axede hem there Anon In hye,

‘ȝif that they wolden Cristened be

then asks Label's
lords if they'll be
baptizd.

lik here lord was, As sche¹ myhte se,’

470

thanne Answerid they Anon Ageyn,

‘that wolde they Neuere don In Certein;

For they wolden Neuere Chongen here lay

They refuse.

That here Fadris helden to forn here day.’

474

thanne this goodman Ryht Anon

A whit Robe the kyng dide vppon,

holiche be thermytes Ordenaunce;

Swich was thanne the kynges Chaunce.

478

thanne Seide the kyng to Celidoyne tho,

‘Faire child, þou hast me browht Owt of wo;

Label thinks

For I am becomen So heyl A man

that non Erthly tonge tellen ne kan.

482

¹ for they

he's in the bright
City where he
saw the great
Feast.

For me semeth now In My syht,
that I am At theke Cyte so bryht
where that I say the grete feste
Of manye péple, bothe lest & Meste, 486
Where As I was put Away Anon Ryht,
that Into the halle Entren I ne Myht,
For that I wysch not In Certeyne
Atte the welle vpon the Mownteyne." 490

Thanne seide the kyng to his Compemye
that thedir with hym Comen Certainlye,
" Lordynges, that In Myn Compemye han be,
and In Travaille and In Adversite, 494
and welen not beren me Compemye
Now at this tyme feythfullye
there As I am In a Ioyful lyf,
And 3e dwellen stille In wo & stryf; 498

Label forsakes
his lords,

and says he'll
never return to
Persia.

holiche Alle I 3ow forsake,
And to this lif I wele me take;
For with 3ow schal I neuere go
Into the Cuntre that I Cam fro." 502

The lords consult
what to do.

And whanne they herde the kyng thus seyn,
Alle ful wooful they weren In Certeyn,
And seiden that they hadden lost Alle here pray,¹
Whanne that the kyng hadde Torned his lay. 506
So that Owt of this hows they wenten Anon,
And to-Gederis to Conseil gonne they gon,
And Axeden how that they Scholden do,
that thus the kyng was parted hem fro. 510
thanne Answered Anothir there,
" What Nedith vs lengere to Abyden here?
for his lay wile he not forsake,
that he hath now hym to I-take, 514
but of hym that Conseil 3af therto,
Loke what with hym welen 3e do."

¹ et dient 'qu'il ont tout perdu, quant lor sires est tournes
a la crestiene loy.'—A.

- thanne wēntēn they Into thermytage,
 And token Celidoyne with wilde Rage. 518 They seize
Celidoyne,
 And whethir that he wolde oþer Non,
 with hem that Child Moste Nedis gon.
 And the kyng defended hem faste ;
 Not withstondyng ȝit forth they paste. 522
 thanne seide Celidoyne to the kyng,
 "Sire, for me Make ȝe No Morneng.
 Sire, of on thyng I warne now the :
 styлле with this good man that thou be, 526 who bids La! el
not mourn for
him.
 whiche schal the ȝeven good Consaille
 That to thy Sowle schal Availle.
 And whedir so Ewere thy Men Me lede,
 Of hem Certein haue I non drede, 530
 For he that I worschepe and Serve,
 From alle perylles he wele me swerve."¹
 And so, be Celidoynes Cownsaylle,
 the kyng left Styлле with-owten faille, 534 Label stays with
the Hermit ;
dies next
morning ;
 and on the Morwe with Mylde stevenne
 he deyde, and wente to the blisse of hevenne.
 As God wolde haven it, so was it don,
 For hens to blisse gan he gon. 538 and goes to the
bliss of heaven.
²and sethen for hym Crist Meracle wrowhte
 vppon Mochel peple that there hym Sowhte. [storye,
 And though this Mater and Oþere longe not to þis
 ȝit he that this book Made hath put it in Memorye³
 Forto Maken A Cler Notysyng, 543
 And forto declaren so Everithing
 More Openly to mannes Mynde,
 Al the mater the bettere to bryngen to an Ende : [leaf 42]
 thus Alle thinges doth he putten In Memorye,
 he that ferst Made this holy Storye.² 548

¹ Car chil en qui seruiche ie sui entres, me gardera et defendera de tous perieus.—A.

^{2—2} Si fist nostre sires puis pour lui maint biel miracle, dont li contes se taist, pour chou que chele estoire n'appartient pas du tout a cheste ; Ains appartient a chel liure qui deuisera les rois des persis et les estoires.—A. ³ MS memorye.

CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.¹ How Label's host are angry at Celidoyne's having converted Label : and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escaped from Calafere, and was carried to an isle where King Label was : and how Label had a vision, and was christ-end ; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465) : they see² a ship (p. 466), and find Mordreins there (p. 467). Nasciens hails him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisond, and by God's grace brought to a desert isle which turnd 'to and fro' every day and every night ; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468) ; and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

¹ The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter : "Ensi que paiens espaignent celidone en la mer en vne nachele, et auoce lui .j. lion, sans sigle et sans nauiron." And begins : "Chi dist li contes qui est apeles del saint graal, et denise, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidoine, si l'enmenerent entre lez roches en leur pauillions."

² According to the French text, an island, with a castle on it (p. 465). On arriving, they hear a horn sound ; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466)

the Sword. Mordreins admires the Sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalm'd for four days, and the story returns [in vol. 2] to the five messengers whom Sarracynthe sent out to find Nasciens (p. 471).

Thanne passeth forth this storye with-Al
that is Cleped of Som Men "Seynt Graal,"
also the "Sank Ryal" I-Clepid it is

Of Mochel peple with Owten mys; 4

It telleth how that kyng Labelys Men, Label's men take
Celidoyne to their
tents,
Forth with hem Celidoyne ladden him then,

And to here pavilouns Anon hym browhte,
And there hym to slen thus they thowhte. 8

whanne that this tydynges was spred Abrod
thorwgh-owt the ost of here lord,
'that he was becomen Cristene Man,'
Ful Mochel Sorwe Maden thei than; 12
As alle here kyn ded hadden be,
Swich sorwe they Made As they myhten se.

thanne seiden they, "we haven that persone here
that vs hath browht In Al this dwere; 16

We scholene hym Caste forto Slen
From this Roche Er we gon hen,
And on hym we scholen Avenged be and resolve to be
revengd on him.
for that he hath don, ful Sekerle." 20

thanne Answerede som Oþere Anon,
"that ful 3ong he was to deth to gon;
but Oþer-wise Avenged wilen we be,
And 3it hym Scholen we not Sle." 24

On Many tormentis they hem be-thouhte,
how that he Mylite to deth be browhte.

thanne spak A knyght, and seide ful wel,
that Any kynnesman was to kyng label,¹ 28 A kinsman of
Label's proposes
et tant ke vns parens le roi label lor dist. —A.

- “ I schal 3ow Certefyen Anon Ryht
 how that 3e scholen to deth hym dyht,
 And vppon hym to leyn non hond.
 Lesteneth to Me, And vndirstond ; 32
 Taketh on of 3owre Fesselis Anon,
 the lest 3e han Amonges Eehon,
 And thedir Inne lete 3e the Child go ;
 And the lyown putteth hym vnto, 36
 With-owten ony Othir thyng
 that hym Mihte to londe bryng ;
 And 3if he ne deye not so,
 Ellis may þere neuere thing Cristen man slo ; 40
 And this schal I feithfully beleve,
 for the trewthe scholen 3e sone preve ;
 for whanne the lyown An hungred is,
 And that his vyande doth he Mys, 44
 thanne ful wildely schal he deuoure
 This child, hym with forto Socovre ;
 and thus Avenged on him scholen 3e be,
 As I haue 3ow Schewed ful Certainle.” 48
 This is done. thanne token they Celidoyne Anon,
 & In A ful lytel bot was he don,
 and the lyown was put hym to.
 Whanne Celidoyne Say it scholde be so, 52
 that theke wilde beste with hym scholde be,
 þat so wood an spetows was In Eche degre,
 he left vp his hond thanne there Anon,
 And þ^e Signe of the Crois he made hym vppon, 56
 And him there be-took he to god Almyht,
 that he hym Scholde save bothe day & Nyht.
 So thanne they putten hym Into the Se.
 thanne Celidoyne Azenward torned he, 60
 and spak to that Compemye tho
 that swich felonye hadde hym I-do,
 and tells Label's 3e Men ful Cursed, and therto pervert,
 cursed men Enemies of Crist, Sore schal 3ow smert ! 64

- 3e wenen to slen me In this Manere,
 but *oper*-wise, I troste be my lord so der,
 I schal it Ascapen Ryht ful wel,
 and 3e scholen perschen Everydel,— 68 that they shall all
 For there-offen sekir Mown 3e be— perish,
 Anon As 3e Entren In to the see ;
 For In Perse scholen 3e neuere Comen A3eyn, and never reach
 Whens kyng Label 3ow browhte, In Certeyn."¹ 72 Persia again.
 Thus sone blew the wynd ful sore,
 that fer Into the se the vessel wente thore,
 So that with-Inne A lytel stownde 75
 they ne Myhte hym se, that stoden vppon the grownde.
 So that thre dayes to-gideris they were,
 Celidoyne & the lyown In this Manere,
 With-Owten harm, *oper* ony deseisie,
 So wel the lyown Celidoyne dide plesse. 80
 The fowrthe day it happed so,
 A-middis the se, As he was tho,
 The fayre schipe he sawh Anon,
 Where-Inne this Ryal swerd was don ; 84
 So that it happede, As be grace,
 that this bot Cam there this schipe wace ;
 and whanne this bot to þ^e schipebord was falle,
 thanne beheld Selidoyne these lettres Alle, 88
 and vndirstood hem there Everichon,
 that so Into the Schip he hentrede Anon.
 and whanne that he was the Schipe with-Inne,
 he Sawh there Many A wondirful gynne ; 92
 for there fond he the bed, And the Crowne Also,
 and the fowre branches that there-Onne weren do ;
 Alle these behelde he wondirly faste,

Celidoyne is at
 sea for 3 days
 with the lion,
 who doesn't hurt
 him.

On the 4th he
 sees Solomon's
 Ship,

goes on board of
 it,

and sees the Bed,
 Crown, and
 Spindles.

¹ A. adds (leaf 57, col. 3), *La mer ou vous m'aues mis, vous destruira. Et si i serres noiet et peri, et enterres es paines d'ynfer, en la tenebreuse maison ou toute douleur et toute mesaise habite. En ehele maison n'enterra pas li rois labiaus, Car il s'en est ia osten; ains enterra en la souuraine maison, et en la ioieuse, c'on apiele paradis.*

- Til it drowh to Nyht than Attē laste ; 96
 and so wel it liked hym this Syhte,
 that he was Sory it drowh so Ny the Nyht :
 So Attē laste Nyht was it tho,
 that ouer Al the world the schadewe gan go. 100
 Thanne Cam he to the Schippes boord ful sone,
 and ouer Al the Se he looked Anone :
 he ne Cowde Neyther sen bot ne lyown
 The boat and lion vanish,
 Whichē weren put to his distrocciown ; 104
 Wherfore Sory was he tho,
 For Mochel comfort þe beste dede hym to.
 thanne loked he bothe vp & down
 Al Abowtes the Se In-virown, 108
 And non qwarter he ne Cowde Aspie
 Nethir lyown ne bot, ful Sekerlye.
 And whanne he sawh In Alle degre
 that Nowher In the water he ne Cowde hem se, 112
 Aȝen Into the Schipe he gan to lepe,
 And there vppon A bord he fil On Slepe,
 Celidoyne sleeps in Solomon's Ship.
 What for travaille and werynesse,
 and that In the See he hadde distresse. 116
 Thus Al Nyht Slepte ȝonge Celydoyne
 tyl on the Morwe day lyht Certayne :
 and whanne the day gan forto sprynge,
 Thanne happede Celidoyne In wakenenge, 120
 and to the Schippis bord he cam Anone,
 And Into the See he lookede thus sone ;
 thanne was he A-Ryved to forn An yl
 Next day he comes to an isle,
 Whichē was A wondir Merveillous straunge pyl. 124
 And As he Into that yle beheld there,
 he Sawh A man In a Merveillous Manere
 and sees a man sleeping there.
 vppon that yl lay There Slepynge :
 Where often he hadde gret Merveillynge : 128
 And whanne verayly he wiste it was A man,
 Owt of that Schipe Anon wente he than,
 He lands, and then
 And hym beheld wondirly Sore,

- And Evere the longere More & More. 132
- Atte laste so Nygh he gan to gon,
that he knew it was his fadir Anon
that hyhte Sire Nasciens be Name, sees that the man
is his father
Sir Nasciens.
- A worthy knyht, and of Noble fame; 136
- Where-offen Anon gret Ioye he hadde,
that thorwgh God to his fadyr so was hadde.
- And so be hym A-wook ful swetely,
And his Eyen he vpe Caste ful softly : 140
- thanze whanne he sawh his sone it was,
Ful gret Ioye he Made In that plas ;
And vp he stirte thanne riht Anon,
And abowtes his Nekke his Armes he leide son, 144 Nasciens clips and
kisses his son,
- & him Clipte & kyste An hundred Sithe,
So Ioyful he was, so glad and So blithe,
that bothe for Ioye & pytē he wepte
vppon that yl there he hadde Slepte. 148
- “Now, swete sone,” quod Nasciens tho, and asks him how
he got to the Isle.
“how to this yl Cowdest thou Go,
that from Alle the peple it is so fer,
and Nethir lond ne place Abowtes nowher?” 152
- “lo, fadyr, In this Schip hider gan I gon,
that to forn ȝow lith be the roch of ston.”
thanne Nasciens be-held the schipe ful sore,
and knew wel he hadde I-seyn it be-fore. 156
- Thanne gret Ioye Maden they there,
the Fadir to the sone In dyvers Manere,
And the Sone to the fadir, Aftyr his Myht ;
there was gret Ioye I ȝow plyht. 160
- So the fadir the Sone gan forto frayne,
And Axede of hym In Certeine
‘how he Askapede, and I what manere,
Owt of the presoun of Calafere.’ 164
- thanne tolde he his fadir Anon,
“how that he owt of presown gan gon,
and I-born In to An yl of the Se,

Celidoyne tells his
father his ad-
ventures,

- Wondirly fer from Eche Contre ; 168
 At wheche yl be tempest and be storm
 Aryved kyng label me be-forne,
 With a gret part of his Chevalrye
 thedir weren they drevyn Certainlye." 172
 thanne tolde he his Fadir Also
 and King Label's Visions, which he interpreted by the Holy Ghost's help, Of kyng labelis Aviciouns, that cam him to
 be the Revelacioun of the holy gost—
 Whiche is lord of mihtes Most,— 176
 be wheche Revelacion And declarenge
 and how Label was baptizd, Kyng label Cam to Cristenyng.
 Thanne tolde he his Fadir More Also,
 what Aventures that hym Comen to, 180
 Sethen to-gederis last they were
 Ful harde In presoun with Calafere.
 thanne blessed Nasciens the trenite,
 that swich Comfort let hym tho þere se, 184
 and thanked god Ouer Alle thyng
 that hem hadde browht to so good Endyng.
 Nasciens and Celidoyne go into Solomon's Ship, thanne from this yl they wenten Anon,
 And Into the Schipe they gonne to gon ; 188
 And they weren there-Into, þe ovr Of Tyers.
 thanne Cam there A wynd ful fyers,
 And blew Into that schipe there Anon
 that fer Into the See the schipe gan gon, 192
 So that from the Roche the schipe gan pase,
 passeng In-to þe Se A ful gret Spase.
 thanne loked forth Nasciens Anon there
 Forto weten where that they were, 196
 And he ne Cowde nowher abowtes hym se
 Nethire lond, neþer yl, In Non degre ;
 thanne thanked he god ful hyghly,
 and seide his preyers ful devoutly ; 200
 So As he Cowde In his Manere,
 ful devoutly his preyeris seide he there.
 For 3 days a tempest rages, Thus thre dayes the tempest lastede there,

and In drede of here deth In Eche Manere ; 204
And Swich A storm Endurede vppon the se,
that Nygh here deth hem thowhte to be ;
And they wayted Every Owre
Whanne þ^e schipe schold han souke be þat stoure. 208
And so the fowrthe day at Nyht
the wedyr stawnched, thorwh goddis Myht,
And At the Clerying of the day
the welyr ful Milde and softe he say, 212
Where-offen Glad & Ioyful bothe they were,
Whanne they it syen In swich Manere ;
for to forn tymes it ferde So
that to the deth they wenden han go. 216
and whanne the day wax bothen lyht & Cler¹

but stops on the
4th night.

Nasciens and
Celidoine are glad
of the calm
weather.

¹ MS xiv E iii, leaf 57, back, col. 2, adds :—il re-
garderent deuant aus, *et virrent vne petite isle dedens
lequele il auoit .i. chastiel ferme, qui moult estoit
biaus par samblant. Mais il ne sorent en quel terre
ne en quel pais chele isle pooit estre, dont il furent
.i. petit esmaiet, car il se dontoient moult qu'il ne cais-
sent en males mains. Et la nef arriua a la riuie deuant
le chastiel. Quant il furent venu au port, si esconterent
ke dedens le chastiel sonna .j. cor moult hautement, si
ke d'ases loins le peust on oir. "Sire," fait celidoines,
"Or sachiez ke laiens a gens." "voirs est," fait nas-
ciens. En che ke il disoient chou, voient il ke de
laiens issi vns gaiens, li graindres de cors *et* li plus
merueilleus ke nasciens eust onques veu, iour de sa vie.
Et quant il voit cheus de la nef, si lor eserie, "Mar i
arriuastes en mon isle sans men [*sic*] congie ; Car mourir
vous i couient." Quant nasciens voit venir le maufe
si grant *et* si espoentable, si ne seit que il en puisse
faire. Car il n'a ne lanche, ne escu, ne arme dont il se
puisse deffendre. Destreche de mort *et* paours l'enmaine
a che ke il keurt a l'espee qui tant estoit riche, *et* le
trait du fuerre. Et quant il ot fors traite, *et* regarde
grant pieche, si le uoit si riche par samblant ke il
n'auoit onques veu arme ke il prisait tant enuers
cheste. Et pour le grant espoir de la bonte qu'il i
quide, le dreche en haut, *et* le commenche a branler.
Mais au branler qu'il fist, ne sai s'il auint par mauuaiste
del espee, ou par courous ke nostres sires eut a nascien*

*The Adventure of
the Broken Sword
and the Giant.*

They see an island
with a castle on it,
but where they
are they know not.

They come to the
port,
and hear a horn
sound in the
castle.
They agree that
people are there.

An immense
giant comes forth,
and tells them
they must die.

Nasciens does not
know what to do,
but, though dis-
tress and terror
will fall on him
who draws the
Marvellous
Sword, he draws
it,

and begins to
brandish it,
when it breaks
in two ;
the blade falls to
the ground,

Nasciens and
Celidoyne see a

that they myhten sen Every wher,
They syen A schip In the See

219

and the hilt is
left in Nasciens's
hand.

He says It is the
greatest wonder
he has ever seen.

Nasciens leaps
out of the ship,
and goes to fight
the giant.

[* leaf 58]

He finds another
sword at his feet,
takes it up,
and runs the giant
right through
with it.

The giant falls
to the ground
swooning,

then utters a
hideous cry.

Nasciens returns
to his ship and
sails away.

He reproaches the
Sword with failing
him at the time
of need.

Celidoyne justifies
the Sword,

and says it broke
through some sin
of Nasciens.

They talk over
the adventure.

del traire qu'il auoit fait del espee qui tant estoit bieles
et boine par samblant, k'ele brisa par mi aukes pres
del enheudeure, si ke li brans en chai a terre, *et* li
poins a toute l'enheudeure en remest nascien en la
main. Et quant il voit cheste auenture, si est asses
plus esbahis ke deuant; Si s'aresta tous trespensis *et*
esbahis. Et quant il fu reuenus de chest penser, si
dist, "par dieu, chi a le grignour merueille ke iou
ueisse piecha." Mais lors remest le poing desus le lit,
et dist 'k'il se metra du tout en la merchi ihesu crist, *et*
sen [*sic*] cors *et* le son fil, enuers chel maufe qui si vient
abrienes vers lui.' Maintenant saut hors de 'la nef, *et*
dist, "biaus peres ihesus cris, soies moi escus *et* deffense
encontre chest anemi!" Lors regarda a ses pies, *et* vit
vne espee ke chil de la tour i orent laissie par auenture.
Et il le prent maintenant. Lors si s'adrece au gaient,
et le fiert de si grant vertu qu'il li pierche andeus les
costes, Si ke li fers en parut d'autre part. Et quant
li gaians se sent ferus si angoisseusement, si n'a tant
de pooir qu'il se tienge en estant, ains chiet a terre si
angoisseus comme chil qui angoisse de mort sent. Et
quant il est issus de pamison, si giete .i. grant cri *et*
hideus. Et quant nasciens voit qu'il n'a mais garde de
lui, Il ne ua pas au chastiel pour chou qu'il quide ke
il i ait gens, ains s'en retourne, *et* entre en sa nef, si
ke en peu d'eure orent la veue perdue du chastel *et*
del isle. Et quant nasciens vit qu'il estoit estors del
gaient, si vint a l'espee, *et* le commencha a regarder, *et*
dist a soi meisme (*et* che fu si haut ke celidoines le
peut bien oir), "Ha, espee, tu ies la riens du monde
ke iou onques plus prisaisse, fors seulement le saint
vaissiel ke on apiele 'graal.' Si t'ai a tort *et* loe *et*
prisie; Car il m'est aus ke tu m'as ore si failli au
besoing ke chou est meruelles." "Sire," fait celidoines,
"Sachies ke che n'est pas par mal de l'espee; Mais
par aucun pechie dont vous estes entechies, ou par
aucune demoustranche de nostre signeur:" *et* il respont,
'ke che puet bien estre.' ¹Endementiers ke nasciens
et celidoines parloient ensi de cheste auenture, si re-
gardent en mi la mer, *et* voient vne nef qui venoit vers
aus. [The Additional MS 10,292 also has this Adventu-
ture, leaf 42, col. 3.]

¹ Fresh chapter.

- Towardis hem Cam ful gret Iorne ;
 thanne seide Celidoyn to his fadir " Certeinle
 here Comen tydynges, what so they be ;
 God graunte Grace that they ben Goode,
 that Comen to vs vppon this salt floode.' 220 ship coming
 towards them.
- So longe beheld they the Schipe tho
 tyl Atte laste it Aproche! hem to,
 And so Nygh to-gederes gonne they be,
 Tyl that Eyther *with-Inne* myhte O^per se. 224
- Nasciens to the schippes bord gan to gon,
 And Into the tothir schipe beheld Anon,
 And sawh where that kyng Mordrayn
 Ful pensify there sat In Certayn ; 228
- & Ewere Abod he goddis grace,
 for he ne wiste whedir to go, ne Into what place.
- And whanne Sire Nasciens kyng Mordrayns say,
 ful lowde he Cryde In his lay, 236 He calls to him.
- and seide, " Sere, God Reste with 3ow !
 Ryht welcome 3e ben here to vs now."
 And the kyng owt of his thowlit Abreide,
 And to sire Nasciens he wolde han seide, 240
- but for Ioye he wepte so sore
 that on word ne myhte he speken thore ;
 but *with-Owten* ony word he gan to springe
 Into Nasciens Schip, *with-Owten* lesynge, 244
- and Abowtes Nasciens Nekke his Arm he Caste,
 And An hundred Sithes he kiste him faste ;
 " A, Myn Owne brothir So leef and dere,
 I am ful Ioyful I se 3ow here ! 248
- a, leve brothir, how haven 3e fare
 Sethen that I lefte 3ow In wo & Care,
 and sethen we two departed Asondir
 Where-As was tempest & ful gret thondyr ? 252
- and how that 3e Comen In to this Contre,
 Now, dere brother, telle 3e Me."

Thanne Nasciens, that was so ful of Ioye

Mordreins springs
 into Nasciens's
 [leaf 43]
 ship,

kisses him,
 calls him Brother,

and asks him how
 he's fared since
 they were parted.

- hym thowhte he ne hadde non Maner A-Noye, 256
 Tolde kyng Mordrains of his Aventure,
 how it be him Ferde, I the Enswre,
 And how he was tempested bothe here & there,
 And therto In the *presown* of Calasfer,— 260
 “For 3owre baronage seide In Certayn
 that with-owten dowte I hadde 3ow slayn,”—
 And that Certain dayes in *presown* he was ;
 how he was borne to an Isle
 but Atte laste, thorwgh goddis Gras, 264
 Fer Into the west was he browht,
 But Into what place ne wiste he nowht,
 but In An yl there he was,
 fer from Every man In that plas ; 268
 For habitacioun was non there,
 but wilderness Abowtes Eches where,
 So that it was the moste hydows place
 that Evere Cristen man put In wase ; 272
 And 3it was he Evere ful sory
 that the Name he ne knew trewly :
 and 3it At Alle tymes thowhte hym tho
 That the yl him tornede bothe two & fro, 276
 bothe Every day and Every Nyht,
 thus Openly it Tornede In his Syht.
 And 3it Aftir More he gan hym telle,
 Of that Schip, how it befelle, 280
 and how that there-Inne he entred was,
 And how he fyl owt In that plas
 but thorwh on word that he spak,
 For In his Creaunce þere was a lak ; 284
 and tolde he him the Signefyaunce
 Of Anothir Schip with-Owten variaunce,
 and of An old Man that there-Inne was,
 and how his wordes hym plesed In that plas, 288
 So that on slepe fyl he there
 be his wordis In dyvers Manere.
 Sethen Aftyr he hym tolde

Nasciens tells
Mordreins all his
adventures,

how he was borne
to an Isle

which turnd up-
side down every
day and every
night.

And how an Old
Man came to him ;

of þ^e Schipe & the Man so bolde, 292
 that Nevere sethen he hym Sye,
 Nethir fer ne faste Bye.
 Thanne tolde him Nasciens ȝit wel More
 of Mo trebulacions he hadde suffred before, 296 and then all his
 Where often the kyng Merveilledo tho, other troubles.
 And to Nasciens thanne spak he vnto.
 "Sire kyng," thanne quod Nasciens tho,
 "Of this swerd scholen ȝe heren Merveilles Mo, 300
 that for non Evel thing ne brosed he nowht,
 but As goddis Scharpnesse it is in myn thowht.¹"
 thanne Axede the kyng the swerd forto se, Nasciens shows
 That to hym was Merveillous In Al degre. 304 Mordreins Solo-
 And whanne the kyng had it long beholde, mon's sword.
 In his herte he Merveilledo Mani folde,
 And seide to Sire Nasciens there,
 "this is the most merveille that euere sawh I Ere, 308
 The Richeste and the fairest Also
 That Into Ony place myhte be do."
 Thanne took the kyng this swerd on hond,
 And stille there-with he gan to stonde ; 312 Mordreins takes
 In the ton hond the swerd, the toþer the pomel, it in his hand.
 And hem departyd Every del. It breaks in two,
 And A wondir Aventure behappede tho,
 that Aȝen to Gederis Anon gonnen they go ; 316
 And so faste to-gederis weren they Ioynt, and then joins
 that Neuere sethenes In non poynt again.
 Neuere departed Asonder they were
 For non Man that lyf beere. 320
 Now, be my trowthe, Ouer Alle thing
 Many Merveilles werketh hevene kyng,
 Whanne so lyhtly that it broken was,
 And so lyhtly Al hol [becam] In that plas ; 324

¹— "Chertes," fait il, "la briseure de l'espee : Car par mauuaiste ne brisa ele mie, ains fu aucune demoustranche de nostre signeur." "Par foi," fait li rois, "che puet bien estre."—A.

- And so lyhtly Into þ^e schethe it Cam,
 thens As kyng Mordrayns drowh it than
 And whanne Alle this they hadden don,
 A wonderful cry they herden Anon, 328
 is then heard,
 As thowh it were A Manere of thondir,
 Where-Offen Alle hadden they gret wondir,
 "Go out of the schipe, Cristen Man, thou go,
 Ship." lest gret Synne falle the vnto." 332
 Anon As the kyng this word herde,
 Mordreins jumps into his ship;
 Celidoyne follows; And So dide Celidoyne also;
 Nasciens stays behind,
 But Nasciens behynde lefte tho. 336
 they Nere So sone Into the schipe gon,
 that A swerd to hym Cam Anon,
 Al fer brennenge As hym thowhte,
 —but he niste ho that it browhte— 340
 and is cut through the shoulder with a sword.
 that thorwh the left Scholdere it smot,
 & gret wounde Made, so sore it bot;
 So that In the Schipe he fyl Adown,
 As thowgh it were In Manere of A swown. 344
 thanne herde he there, him thoulte presente,
 On that to hym Spak there veramente,
 —but that he ne knew not his Menyng,
 Neþer what it was to vndirstondyng; 348
 but as him thowhte In this Manere
 that the Menyng of the vois was there,—
 "this veniance now is sent to the
 For draweng of þ^e swerd, & were not worthē; 352
 therefore Otterly I rede the
 Anothir tyme that þou war be
 to Erren Aȝens thy Creatour,
 Thy Makere, and Ek thi saviour." 356
 the kyng Som-what this vndirstood,
 and so dyde Sire Nasciens In his Mood,
 but of that strok he was stoned so sore,
 that plat down to the grownd fyl he thore; 360
 Nasciens falls to the ground in a swoon.

thanne forth wente they hym forto A-wake,
and of his swowneng hym vt forto take.

and whanne of his swowneng Awaked he was,
he loked Abowtes In that plas, 364

And say hem for hym wepin than ;

thanne In his herte Merveillen he gan,

“ A, why wepen ȝe so now for me ?

When he wakes,

For now Mowen ȝe wel knowen & se 368

that owre lord halt me A knyht

he rejoices that
God has chastised
him for his sins,

that he wele Chastise thorwh his Miht,

and maken Me knowliche of My sinne,

And of the wikkednesse þat I haue lyved Inne. 372

Wherfore, thankynges now I him do,

that this Chastisyng sente me vnto ;

and As my fadir I worschepe hym Anon,

as a father does
his son,

For he me Chastiseth As his sone.” 376

Whanne these wordis he hadde seid there,

but Evere¹ he was of stedfast chere,

[¹ MS Eveuere]

As A man ful of paciens & humilite,

As lik As desesed of the strok was he, 380

that Suffred Angwichts & mochel peyne,

and ȝet but litel ne wolde he seyne.

Thus fowre dayes and fowre Nyht

In the Schipe they weren, I the plyht, 384

Nasciens, Celi-
doyne, and Mor-
dreins are 4 days
and nights in the
ship.

that wedir ne wynd ne was there non,

Forthere Into the se to gon.

But now leveth this Storye here, as ȝe mown se,

And torneth to the messengeris where so they be, 388

The story turns
to the Messengers
(see *ol. ii*).

that Nasciens to seken they weren sent,²

but Into what Contre, they Niste verament.

² ke la roine ot enuoies par sa terre pour querre son frere nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58, back, col. 1.]

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